

Politeuphuia,

WITS

COMMON-WEALTH.

Newly corrected and
amended.

*Si tibi difficilis formam natura negavit,
Ingenio formæ damna repende tuæ.*



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STW

COMMONWEALTH

newly corrected and
enlarged.

THE HISTORY OF THE
CITY OF NEW-YORK

[REDACTED]

TO HIS VERY
GOOD FRIEND M^r

BODENHAM, N. L. wisheth
increase of happi-
nesse.

S I R,



What you seriously begun long since,
and have alwaies been very care-
full for the full perfection of, at
length thus finished, although per-
haps not so well to your expectation, I present
you with; as one before all most worthy of the
same; both in respect of your earnest travaile
therein, and the great desire you have conti-
nually had for the generall profit. My hum-
ble desire is that you would take into your
kind protection this old & new burthen of mine,
new in his forme and title, though otherwise
old, and of great antiquity, as being a metho-
dicall collection of the most choise and select
Admonitions and Sentences, compendiously
drawne from infinite variety, Divine, Histo-
ricall, Poeticall, Politike, Morall and Hu-
mane. As for the envious and over-curious,

927260 A 2

they

4736 Exhort. Bk. co. 1647 ed. Jones 74.37

The Epistle, &c.

they shall the lesse trouble me, sith I know there
is nothing in this World but is subject to the
Erinnyes of ill disposed persons, whose malice is
as fatall as the Darts of Cephalus, or Paris
shaft, which neither a seven-fold shield, nor
Vulcans cunning wor k-manship, nor Pallas
Ægis can avoid. Thus humbly craving
pardon for my boldnesse, beseeching
God daily to encrease the affecti-
on you beare to Learning,
I take my leave.

(***)

Your most assured

to command,

N. L.

005750



To the READER.



Ourteous Reader, encouraged by thy kind acceptance of the first and second Impression of *Wits Common-wealth*, I have once more adventured to present thee with the foureteenth Edition. *Solent primi factus rerum horriduli esse & insuaviores, sed amoni magis & grati subsequaces.* Somewhat new I have inserted, put out many things where I found it necessary, and especially of examples; for that I intend, by Gods grace, the next time to publish the fourth part of *Wits Common-wealth*, containing onely examples. Then from your gracions acceptance and censure, let this part draw her perpetuall priviledge, that like *Almond* fruits, it may still flourish in the faire Summer of thy gentle favour, and every one of them triumph in despite of Envyes raging Winter.

N. L.

In Politeuphuan Decasticon.

Mystica qui sophia, culta quadrantia vite,
 Ingenii varios flores rimaris & ardes:
 Intemerata legas huius monumenta laboris,
 In quo ferventem metris sedabis orexim.
 Hoc duce Mercurio, cœlesti numine plenus,
 Vertice sublimi feries arcana polorum,
 Et facile rapidas fauces vitabis Averni:
 Omnia sunt in hoc, Musis aptissima sedes.
 Virtutis morumque Pharos, Cynosura vaganti,
 Ingenii, genii, mentis, rationis acumen.

A. R.

Let him who in desirous match imbraces,
 Here stand and gaze, where he should be may
 A heavenly troupe of matchlesse Nymphs and Graces,
 Their silver armes in sacred Founts display.
 whose pates all faire, and equall to their faces,
 Heape their nat'd beauty, their most rich array,
 Nor thinke I had him with a vaine suppose,
 Inrolling him unto his resting place;
 whence flows a river of smooth running Prose,
 whose streames, conceits (like Virgins) interlace.
 Amongst greene leaves so grows the Damask Rose;
 So Diamonds golden Tablets doe encase.

T. M.

Wits Common-wealth.

Of GOD.
Definition. God, the beginning of all things, the Idea
 and pattern of all good, is that Almighty Omnipot-
 ence, which createth beginning and ending, which
 being made of none, hath by his owne power created
 all things.

Here God putteth to his hand, there
 are no men so mighty, no beasts so
 fierce, no sea so deep, that can resist
 his power.

As a Prince will not suffer that a-
 nother be called King in his Realme,
 so likewise God will not permit that
 any other in the World should be honoured but he
 only.

Without the understanding of the will of God by
 his Word, our sight is but blindness, our understand-
 ing ignorance, our wisdom foolishnesse, and our
 devotion devilishnesse.

God will not suffer man to have the knowledge of
 things to come: for if he had prefience of his prosper-
 ity, he would be carelesse; and understanding of his
 adversity, he would be senselesse, August.

God, who hath made all mortall things, hath autho-
 rity to dispose them even with the same power where-
 with he hath created them.

As much doe we owe unto God for the dangers
 from which he delivereth us, as for the great
 wealth.

wealth and dignities, whereunto he hath alwaies raised us.

Where Vertue doth raise to honour, there God failes not to establish the dignity.

God is called a Well, both because he hath all good things from himselfe, and also for that he doth communicate from thence with his creatures, without any hinderance to himselfe: for God ministreth to all, lacking nought, and receiving nothing of any man.

God in his Church is a most bright Sunne, which riseth upon such as feare him, and goeth down from them that are carelesse and prophane.

The treasures of vices are in us, the abundance of goodnesse in God. *Jerom.*

The greatnesse of God is more seen in mercy then in punishment.

God useth us not as our offences deserve, but as his mercy willeth.

God deales in one sort with the sinner, in another manner with the just; to the sinner he pardoneth his offence, and from the just he takes away the occasions of his sinne.

Epirus King of Arcadia for breaking up of *Nephtes* Temple was stricken blinde.

Mordanus spoiling *Cirtes* Temple, was stricken mad, with all his Souldiers.

Alexanders Souldiers, seeking to spoile the Temple of the same Goddesse, were slaine with Lightning.

Brennus, the Captaine of the French, entring the Temple of *Apollo*, and spoiling it, was stricken with madnesse, and slew himselfe.

Cepio's Souldiers, that robbed the Temple at *Tolos*, died all miserably.

As it is impossible with one and the same eye to behold Heaven and earth, so is it as impossible with one inordinate will to love God and the World.

August.

Like

Like as God surmounteth all other creatures, so the remembrance of him surmounteth all other imaginations.

God is high : if thou lift thy selfe up unto him, he flyeth from thee ; but if thou humblest thy selfe unto him, he commeth down to thee.

Gods Doctrine is the rule of Prudence, his Mercy the worke of Justice, and his Death the Standard of Patience. *Bern.*

The Resurrection of Christ to the Dead is Life, to the Saints Glory, to Sinners Mercy.

Simonides, the more he studied to know what God was, the harder still it seemed unto him.

If God help, he is mercifull ; if not, we must not think him unjust.

Divinity cannot be defined.

The operation of God is threefold, Creation, Formation, Consummation.

God is Eternity, and therefore not found but of such as continually seek him.

God although he be Omnipotent, could never make a creature equall to himselfe.

The Lord of Hosts is called God the Father, the Son is the Image of the Father: the Father and the Son known, the goodnesse of them both, which is the holy Ghost, is made manifest. *August.*

Jupiter est quodcunque uidet, quacunque mouet, Ouidius.

Quæ Deus occulta esse voluit, non sunt scrutanda, quæ autem manifesta fecit, non sunt neganda, ne & illis illicite curiosi, & in istis damnabiliter inuicemque ingrati. Ambros.

Of Heaven.

Defin. Heaven is generally taken for that part of the world which is over our heads, a place full of Divine residence,

residence, and that Land, where the Faithfull after
this life expect their portion and inheritance.

Heaven is the seat of God, and the earth is his
footstool.

Heaven is the seat of Glory, the habitation of An-
gels, the resting place of the Faithfull, sure beyond
thought, and glorious beyond report.

We deeme it hard to know the things on earth, and
find the objects of our eyes with toile; but who can
search the secrets of the heavens? *Basil.*

Heaven is neither infinite in forme nor figure, but
one in nature.

Heaven, as it had its Creation of nothing, so it shall
be dissolved to nothing.

The disposition and places of the Heavens, are not
of power to expresse our good or bad fortunes.

As Hell is the place of all horreur, so Heaven is the
haven of all rest.

Heaven is the habitation of the Elect, the throne
of the Judge, the receipt of the saved, the seat of the
Lamb, the fulnesse of delight, the inheritance of the
Just, and the reward of the Faithfull.

From heaven our soules receive their sustenance
Divine.

Heaven is the Church of the Elect, the soule of the
Just, and field of the Faithfull.

He is most miserable that is denied to see the Sun-
shine; and he is most accursed, to whom God denieth
his heavenly favour. *Gregorie.*

It is hard to live well, easie to die ill; hard to obtaine
Heaven, easie to keep from thence.

None knoweth better how great is the losse of Hea-
ven, then they that are judged to live continually in
Hell.

A good life begetteth a good death, and a good
death

death a glorious inheritance in Heaven.

The way to Heaven is narrower then the way to Hell.
*In gloria caelestis mira serenitas, plena securitas,
aeterna felicitas.*

*Estque Dei sedes, nisi terra, & pontus, & aer.
Et coelum, & virtus, superos quid querimus ultra?*

Of Angels.

Defin. Angels are of an intellectuall and incorporeall
Substance, alway movable and free, the divine mis-
sengers of the will of God, serving him by grace and
not by kind, and are partners of immortality.

Angels at all times, and in all places, behold
the face of our heavenly Father.

Selfe-love, the ruine of the Angels, is the
confusion of men.

Angels are carefull of mens actions, and Proce-
ssours of their persons.

Angels were created of God, immortall, innocent,
beautifull, good, free, and subill, of the essence of
God himselfe. *Aug.*

Angels have their habitation in heaven, their eyes
fixed on the Majesty of God; their tongues formed to
his praises, and themselves onely in him.

Every ones Angel that hath guided him in this life
shall at the latter day bring forth him he hath gover-
ned.

Angels intend two things, the first is the glory and
service of God, the second is the health and salvation
of his children.

Angels are the comforters, instructors, and refor-
mers of men.

Angels are Tutors of the Saints, Heraults of hea-
ven, and guardians of our bodies and soules.

The Angels exceed not in desire, desire not, because
they want not, in beholding their Creator. *Ans.*

The

The Angels have charge to conduct men, Will come to instruct men, and Grace to preserve men.

Angels were the first creatures that ever God made. Angels, wheresoever they are sent, do alwaies behold the face of God.

There are nine Orders of Angels; Angels, Archangels, Vertues, Powers, Principalities, Dominions, Thrones, Cherubins, and Seraphins.

The divine nature of Angels suffereth neither change nor end, for they are immurable and divine.

Angels are swift messengers to execute the wrath of God against his enemies.

Every true Minister is a true Angel, and their tongues beare the Embassage of the most high God.

Angeli sic suis exeunt, ut internis contemplationis gaudiis non priventur. Greg.

Apostata Angeli similis efficitur homo, qui hominibus esse similis designatur.

Of Vertue.

Defin. Vertue is a disposition and power of the reasonable part of the Soule, which bringeth into order and decency the unreasonable part, by causing it to propound a convenient end to her own affections and passions, whereby the Soule abideth in a comely and decent habit, executing that which ought to be done according to reason: briefly, it is a proportion and uprightness of life, in all points agreeable to reason.

HE that desireth to be called vertuous, it is first requisite that he be good: therefore in the account of reputation, it is more worthy to be called Vertuous, then Noble or Reverend: for that the one title descends together with dignitie, and the other is the reward of the work which we use. So that it falls out in good experience, that this title of Vertue is of many men desired, but of very few truly deserved.

Vertue

Vertue maketh a stranger grow naturall in a strange Country, and Vice maketh the naturall strange in his owne country.

Vertue is health, Vice is sicknesse. *Petrus.*

Vertue is a stranger upon earth, but a citizen in Heaven.

Take away discretion, and Vertue will become Vice.

Vertue is the beauty of the inward man.

Vertue laboureth like the Sun to lighten the world.

To forgive, is no lesse Vertue in Princes, when they be offended, then revenge a vice in the common sort, when they be wronged.

Vertue goes not by birth, nor discretion by yeares; for there are old fooles and young Counsellors.

Vertue is the Queene of Labourers, Opinion the Mistresse of Fooles, Vanity the Pride of Nature, and Contention the overthrow of Families.

Vertue maketh men on the earth famous, in their graves glorious, and in the Heavens immortall.

Vertue is not obtained in seeking strange Countries, but by mending of old errors.

Vertue is more acceptable, by how much the more it is placed in a beautifull body.

Pythagoras compareth Vertue to the letter Y, which is small at the foot, and broad at the head; meaning that to attaine Vertue is very painfull, but the possession thereof passing pleasant.

A good man, though in appearance he seem needy, yet by Vertue he is rich.

Vertue is a thing that prepareth us to immortality, and makes us equall in the Heavens.

The first step to Vertue, is to love Vertue in another man.

Vertue while it suffereth overcommeth.

Vertue cannot perfectly be discerned without her contraries; nor absolutely perfect without adversity.

He

He that remembereth his Vertue, hath no Vertue,
to remember, seeing he wanteth Humility, which is
the Mother Vertue of all Vertues.

Vertue is better and more certainethen any Art.

The actions of Vertue doe so much affect the be-
holder, that he presently admireth them, and desireth to
follow them.

A man endued with Vertue, meriteth more favour
then a man of much wealth.

It is no lesse Vertue to keep things after they be
gotten, then to get them, *Ovid.*

Vertue in generall, is a castle impregnable; a river,
that needeth no rowing; a sea, that moveth not; a trea-
sure, endlesse; an army, invincible; a burthen, supporta-
ble; an overturning spy; a signe doctlesse; a plaine
way failelesse; a true guide, without guile; a balme, that
instantly cureth; an eternall honour, that never dyeth.
Mar. Aurel.

*Lauda factam de necessitate virtutem, sed plus laudo
illam, quam eligit libertas, non inducit necessitas.*

*— Virtus medio jacet obruta ceno;
Negatque classes candida vela ferunt.*

Of Peace.

Defin. Peace is the quiet and tranquillity of Kingdomes,
burying all Seditions, Tumults, uproares, and Facti-
ons; and planting Ease, Quietnesse, and Security,
with all other flourishing ornaments of happinesse.

Deare and unprofitable is the Peace that is bought
with guilelesse blood.

They justly deserve the sword of Warre, which wil-
fully refuse the conditions of Peace.

Peace flourisheth where reason ruleth, and joy
raigneth where modesty directeth.

Peace is the end of Warre, Honour the joy of Peace,
and good government the ground of them both.

oh

Peace

Peace is of most men desired.

Concord in a City, is like harmony in Musick;

Concord of many maketh one.

As the living members of the body, united together, maintaine life; and divided, hasten death: so Citizens in a common-wealth, by their Concord maintaine the state, but by their hatred destroy it.

True Peace is to have Peace with Vertue, and Warre with Vice.

Peace asketh no lesse wisdom to conserue it, then valiantnesse to obtaine it.

The colour of Peace maketh the War more secure; for who suspect least, are soonest prevented.

Archidamia the Spartan Lady, seeing her Country suppress by the couerousnesse of the Magistrates, and *Pyrrhus* triumphing in their miseries, entred the Senate-house with a naked sword in her hand, and in the name of all the Ladies, chid the heartlesse Lords, for suffering themselves to live, their country being overthrowne, and they like to lose their liberty.

Pyrrhus entring Sicily, possessed with hope of some Peace, afterward surpris'd the Country, and intrall'd the inhabitants thereof by tyranny.

Peace from the mouth of a Tyrant is oftner promised then performed.

The countenance declareth mans inclination to peace; and the austerity of *Marius* countenance, being an infant, was ominous to Rome in his old age.

It is a point of godly wisdom, to be at peace with men, at war with vices.

To rule an estate, is a heavy burthen; but to undergoe Peace, is an easie carriage.

Concord maketh small things mightily to increase, but discord maketh great things suddenly to decay.

To fly from Peace, which we should earnestly pursue, is to follow discord, and our owne destruction.

That

That thing is more esteemed which is obtained by peacefull words, then that which is gotten by forcible violence.

Nemo vires suas in pace cognoscit: si enim bella desunt, virtutum experimenta non profunt.

Pax optima rerum.

Quas homini novisse datum est: pax una triumphis

Innumera melior: pax custodire salutem.

Et cives aquare potens. ——— *Sil. Ital.*

OF Truth.

Defin. Truth is that certaine and infallible vertue, which bringeth forth all goodnesse, revealeth the Creation of the world, the power of our Creator, the eternall Crown of Blisse we hope for, and the punishment allotted for our misdoings: it is a Vertue, through which we are inclined to speake no otherwise with our Tongue, then we think with our Heart.

Truth stands not upon the tongues of Men, nor Honour upon the frownes of authority.

There is nothing so secretly hidden, but Time and Truth will reveale it.

Truth may be oft blamed, but never ashamed, and Vertue suppressed by slander, will at last appeare without blemish.

The dissolving of a doubt, is the finding of the Truth.

Truth is the Law of Arts.

Truth hath two Champions, Wisdome, and Constancy.

Truth is the messenger of God, which every man ought to reverence, for the love of her Master.

Truth onely among all things is priviledged in such wise, that when Time seemeth to have broken her wings, then as immortall she taketh her force. *Aug.*

The purest Emerald shineth brightest, when it hath a foile, and Truth delighteth most when it is apparelled with.

The

The end of Grammar, is to speake aptly and agreeably; and the end of the speech, Society: of Rhetorick, to carry all mens minds to one opinion: of Logicke, to find a Truth amidst many falshoods: all other Arts doe likewise tend to Truth.

Four very good Mothers have four very bad Daughters: Truth hath Hatred; Prosperity hath Pride; Security hath Perill; and Familiarity hath Contempt.

Pharamond the first King of France was named *warmond*, which signifieth Truth.

Truth seareth nothing more then to be hid; she careth for no shadow, but is content with her own light.

Truth is a vertue that scaleth the heavens, illuminateth the earth, maintaineth Justice, governeth common-weales, kills hate, nourisheth love, & discovereth secrets.

Truth is a sure pledge not impaired, a shield never pierced, a Flower that never dyeth, a State that seareth no fortune, and a Port that yeelds no danger, *Cicero*.

Truth is health that is never sick, a life that hath never end, a salve that healeth all sores, a sunne that never setteth, a Moone that is never eclipsed, a hearb that is never withered, a gate that is never locked, and a voyage that never breeds wearinesse.

Truth is such a vertue, that without it our strength is weaknesse, our Justice tyrannous, our humility traitterous, our patience dissembled, our chastity yaine, our liberty captivè, and our piety superfluous.

Truth is the Center wherein all things repose, the Card whereby we saile, the Wildome whereby we are cured, the Rock whereon we rest, the Lamp that guideth us, and the Shield which defendeth us.

Truth is the ground of Science, the scale to Charity, the type of Eternity, and the fountaine of Grace.

By Truth the innocent smileth before the Judge, and the Traitor is discovered before he is suspected.

Truth is a good cause, and needs no help of Orator.

ly, and the least speech discovers the best credite.

Qui veritatem occultat, & qui mendacium prodit, uterq; reus est: ille, quia prodere non vult; iste, quia nocere desiderat. August.

Non bene mactato testis nuntius gaudet. A. 1.

Sed qua profunda est, & sine tepe fides.

Of Conscience.

Def. Conscience generally is the certaine & assured testimony, which our soules carry about with them, bearing witness of what we speake, thinke, wish, or doe: it is to the wicked, an Accuser, a Judge, a Hangman, and a Rope; to the godly, a comfort, a reward, and ayde against all adversities.

A Guilty Conscience is a worme: that biteth and never ceaseth.

The Conscience once stained with innocent blood, is alwaies tyed to guilty remorse.

Conscience is a worme that fretteth like the Seris wooll, secretly and deeply; easily gotten, and hardly worne out.

Where the Conscience is drowned with worldly Pompe and Riches, there Wisdome is turned to foolishnesse.

Conscience is the chamber of Justice. Orig.

He that frameth himselfe outwardly to doe that which his Conscience reproveth inwardly, wilfully resisteth the Law of God.

The Conscience is wasted, where shipwreck is made of Faith.

A good Conscience is the onely liberty.

The Conscience is a Book wherein our daily finnes are written.

A good Conscience is a continuall quietnesse.

Although the Consciences of many seeme to be seared with hot yron, as if it were void from all feeling of

of sinne, yet at the point of death is awakened, yea and it driveth the miserable soule to desperation.

We shall carry nothing with us out of this life, but either a good or a bad Conscience.

Discerne discretely, and practise reverently those things that are good, that thine owne Conscience may be clear, and others by thy doings not offended. *Greg.*

A cleare Conscience needeth no excuse, nor feareth any accusation.

None is more guilty, then he whose Conscience forceth him to accuse himselfe.

To accuse ones selfe before he is accused, is to finde a foule cracke in a false Conscience.

Conscience beareth little or no sway, where coine brings in his plea.

The Conscience loaden with the burthen of sinne, is his owne Judge, and his owne Accuser.

Whereas any offence is committed through ignorance, or any other violent motion; the causes that encrease the lame being cut off, penitence and remorsie of Conscience presently followeth.

The Philosophers account those men incurable, whose Consciences are not touched with repentance for those finnes which they have committed.

There is no greater damnation then the doome of a mans owne Conscience.

The violence of Conscience cometh from God, who maketh it so great, that man cannot abide it, but is forc't to condemne himselfe.

A wicked Conscience pursueth his Master at his heeles, and knoweth how to take vengeance in due time.

Nulla poena gravior poenâ Conscientie: vñ autem nunquam esse tristis? bene vive. Iudor.

Hec quantum poena mens conscia donat.

Sua quæquæ premit terroris imago.

Of Prayer.

Defin. Prayer (as some Divines affirme) is to talke with God, craving by intercession, and humble petition, either those things necessary for the maintenance of this life, or forgiveness of those things, which through frailty we daily commit.

THe just mans prayer appeaseth the wrath of God. Prayer must be freely given, and never sold. Prayer is the oblation of a thankfull heart, and the token of a contrite and penitent minde.

Prayer is not to be attempted with force and violence of heart, but with simplicity, and meeknesse of spirit. *August.*

Happy is that man, whom worldly pleasures cannot draw from the contemplation of God, and whose life is a continuall prayer.

Prayer is the wing wherewith the Soule flyeth to Heaven, & Meditation the eye wherewith we see God. *Am.*

Prayer kindleth, inflameth, and listeth the heart unto God, and the incense of Meditation is pleasing in his eyes.

The prayer of the poor afflicted pierceth the clouds.

Prayer is a vertue that prevaileth against temptation, and against all cruell assaults of Internall Spirits, against the delights of this lingring life, and against the motions of the flesh. *Bernard.*

Prayer engendereth confidence in the soule, confidence engendereth peace and tranquillity of conscience.

Faith joyned with prayer, maketh it more forcible, but humility coupled with it, maketh it beneficiall and effectuell.

Virtuous and godly disposed people doe daily pray unto God for the cleansing of the impurity of the heart, and doe watch it with all diligence that they can, and labour to restraints it, that the corruption thereof

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hurt not our, either to the hurt of themselves or others.

The Romanes upon certaine high daies prayed for encrease of wealth to the people of Rome: which Scipio being Censor changed, saying, That it was sufficient, and that they ought onely to pray unto God to preserve it such as it was.

Thy prayer is thy speech to God: when thou feelest, God speaketh to thee, and when thou prayest, thou talkest with God. *Aug.*

Let prayer ascend, that grace may descend.

He that knoweth how to pray well, knoweth how to live well.

Where the mercy of the giver is not doubted, the negligence of him that prayeth is to be reprehended.

Prayer must be accompanied with the exercise of mortification.

No prayer can tye the will of God unto us, except first of all we renounce and conquer our owne wills.

Pray in thy heart unto God at the beginning of all thy workes, that thou mayest bring them to a good conclusion. *Socrat.*

Pray not to God to give thee sufficient, for that he will give to every man un-asked: but pray that thou mayest be contented and satisfied with that which he giveth thee.

Heaven shall cease to be, when it shall cease to run: and men cease to prosper, when they cease to pray.

The wrath and love of God follow each other, but the former is mitigated by prayer and repentance.

Prayer and repentance bringeth peace to the unquiet conscience.

Orans considerare debet quid petit, quem petit, seipsum qui petit. Bernard.

Flectitur iratus voce rogante Deus.

Of Blessednesse. *Defin.* Blessednesse or beatitude, is the grace of God and his benefits, bountifully bestowed on them that serve him and keep his commandments.

The blessednesse from mortall eyes is hid; and left as an object to the purer spirits.

That man cannot be truly blessed, in whom vice hath no place.

A man that is wise, although he fall into extreame poverty, yet is he very rich and greatly blessed.

Blessednesse is an outward quietnesse. *Arist.*

Blessednesse far off, beginneth from humility.

A blessed man cannot erre.

There is no truer happinesse in this life, then that which beginneth everlasting happinesse; and no truer misery, then that which leadeth to everlasting misery.

The first felicity that godly men have after this life, is the rest of their soules in Christ; the second shall be the immortality and glory of their bodies.

This is perfection and happinesse, even for every thing to attaine the end for which it was created, and therein to rest and be blessed.

Hatefull and haplesse is that happinesse, that traineth men from truth to insolence.

Since in every thing the excesse is hurtfull, the abundance of felicity is most dangerous.

It is not true blessednesse, which hath an end.

If thou knowest all that ought to be known, thou art truly blessed.

They are to be accounted blessed, to whom fortune hath equally weighed the good with the evill.

All things truly belonging to blessednesse, doe chiefly consist in the noble vertues of wisdom.

True blessednesse consisteth in a good life, and happy death. *Solon.*

Not

Not the rich, but the wise avoid misery, and become happy and blessed.

They that thinke riches the cause of happinesse, deceive themselves no lesse then if they supposed, that singing playing upon the Lute or Harpe came from the instrument, and not from Art.

Those men be truly blessed; whom no feare troubleth, no penury chaffe consumeth; no carnall concupiscence tormenteth; no desire of worldly wealth afflicteth, nor any foolishnesse moveth unto mirth.

True felicity consisteth in the good estate of the soule.

Felix anima que spreto turbine mundi, pertransiens corpora, laeta est, illius summi & incomprehensibilis lucis potest aliqua illustrari ratio. -- felix cui videtur voluptas Terga dedit, longi quem non frigere dolores.

Of Love.

Defin. Love is the most excellent effect of the soule whereby mans heart hath no fancy to esteem, value, or ponder any thing in this world, but the care and study to know God: neither is it idle, but worketh to serve him whom he loveth; and this love is heavenly. There is also a love naturall, and that is a passion which spreadeth through every veines, it is a heat, that being some in the entrails, mortifieth all the members; a pestilence, that through melancholy billets the heart; and the end of all virtues.

Love is the Master of boldnesse and confidence. *Niphus de pulch.*

Love is an unreasonable excess of desire, which commeth swiftly and departeth slowly.

Whosoever loveth, is deceived and blinded in that which he loveth.

The love that a man getteth by his vertues is most permanent.

Love

Love is full of spite, but never more abundant therein then in praise.

A friend loveth alwaies, a lover but for a time.

The love of beauty is the forgetting of reason.

Love begun in perill, savoureth of greatest delight when it is possessed.

Love inchanteth the hearts of men with unbrut fancy, and againe beauty is a snare to losse of vertue.

Love is a fading pleasure mixed with bitter passions, and a misery tempered with a few momentary delights.

All hands are little enough to hold love.

Love is a vertue if it be measured by dutifull choise, and not maimed with willfull chance.

Lawlesse love never endeth without losse; nor the myrrour be defiled escapes without revenge.

Fancy is a worm that bireth forest the flourishing blossomes of youth.

Love is not to be suppress by wilddome, because not to be comprehended with reason.

Hot love is soone cold, and faith plighted with an adulterous vow, is eyed without conscience, and broken without cause.

Love is variable, so it is mighty in forcing effects without denyall.

Love is not to be resisted without courage, but controlled with courtesie.

Love vanquisheth Tyrants, conquereth the malice of the envious, and reconcillesh mortall foes unto perfect friendship.

Love is a heart full of coldnesse, a sweet full of bitterness, a paine full of pleasantnesse, making the thoughts have eyes, and hearts eares, bred by desire, nursed by delight, weaned by jealousie, kil'd by dissembling, and buried by ingratitude.

That which with the heart is loved, with the heart is lamented.

Love is a worme, which commonly lives in the eye,
and dyes in the heart.

To be free from love is strange, but to think scorn
to be beloved, is monstrous.

Love and royalty can suffer no equals.

Love being honest may reap disdain, but not disgrace.

He that feeds upon fancy, may be troubled in the
digestion.

Love without his fruit, is like a picture without a
face.

Love never tooke thought, but neere her lives end;
and hope of heaven had never feare of hell.

Things immortall are not subject to affliction. *Her.*

Affection bred by enchantment, is like a flower
wrought in silke, in colour and forme most like, but
nothing at all in substance and favour.

Love gotten by witchcraft is as unpleasant, as fish
taken with medicines is unwholesome.

Love is as a Chameleon, which draweth nothing in
the mouth but aire; and nourisheth nothing in the bo-
dy but the tongue.

Love breaketh the braine, but never blisseth the
brow; consumeth the heart, but never murthereth the
skinne; and maketh a deep scar to be seene before any
wound be felt.

A man hath choice to begin love, but not to end it.

It is meet for lovers to preferre manners before
money, and honesty before beauty.

Lawlesse love without reason, is the very load-
stone to ruine and ruine.

Love is not satisfied with gold, but onely payed
with love againe. *Pythag.*

Love sov'thens a multitude of sinfull offences, and
loyalty recovereth a world of infamies.

Love-knots are tyed with eyes, and cannot be un-
tied with hands; made fast with thoughts, not to be un-
loosed with fingers.

To have a faire Mistresse in love, and want gold to maintaine her, to have thoulands of people to fight, and no penny to pay them, maketh your Mistresse wilde, and your Souldiers tame.

True love is never idle, but worketh to serve him whom he loveth. *Aug.*

As Ivie in every place findeth somewhat to cleave unto, so love is seldome without a subject.

Love is threefold; the first onely embraceth vertue; the second is infamous, which preferreth bodily pleasure; the third is of the body and soule: nothing more noble then the first, then the second nothing more vile, the third is equall to both. *Plata.*

Love is a cruell impression of that wonderfull passion, which to be defined is impossible, because no words reach to the strong nature of it, and onely they know it, which inwardly doe feele it. *Aurel.*

He that maketh not his Mistresse a Goldfinch, may perhaps in time find her a Wagtaile.

The assaults of love must be beaten back at the first sight, lest they undermine at the second. *Pythag.*

He that looketh to have cleare water, must dig deep; he that longeth for sweet musick, must straine Art to the highest; and he that seeketh to winne his love, must stretch his labour, and hazzard his life.

It falleth out in love as it doth with Vines, for the young Vines bring the worst wines, but the old is best.

Birds are trained with sweet calls, but they are caught with bread new; lovers are allured with faire looks, and entangled with disdainefull eyes.

Officere, with mockery, followeth the truth of infamy.

He that with sore eyes must not behold the candle; nor he that would leave his love, fall to the remembrance of his Lady; for the one causeth his eyes to smart, and the other pricke the heart to bleed.

Like as the fire wasteth the wood, so lustrefulnesse consumeth love. *Hermes.*

Love can never be fully satied; when Iohn that is beloved there wanteth merit.

It is convenient in love to be discreet, and in house provident and advised.

Love is a frantick frenzy, that so infects the minds of men, that under the tale of Nestor they are possessed with the water of Syon.

Love brings on lewd looks to, command by power, and to be obeyed by force.

Love and fortune favours them that are resolute.

Lovers oft times proceed in their suit as Crabs whose paces are alwaies backward.

As affection in a lover is restless, so if to be perfect it is entitle.

Love is a sweet tyranny, because the lover endureth his torment willingly. *Nepht.*

The mind of a Lover is not where he liveth, but where he loveth.

Love fixed on vertue, increaseth ever by continuance.

The passionate Lover if he saile, love is his Pilot; if he walke, love is his companion; if he sleepe, love is his pillow.

Love is onely remedied by love, and fancy must be cured by affection. *Pyth.*

Septimian being demanded what harme he would wish to his enemy, answered, that he might love where he was not loved.

Love is most fortunate, when courage is most resolute.

Affections are harder to suppress then enemies to subdue.

Lovers oathes are like fraters made of glass; that glitter faire, but couple no consistancy.

Love maketh a man that is naturally addicted to vice, to be seduced with vertue, forcing him to apply

himselfe to all laudable exercises, that thereby he may obtaine his lovers favour; coveting to be skilfull in good letters, that by his learning he may allure her, to excell in musick, that by his melody he may entice her; to frame his speech in a perfect phrase, that by his learning and eloquence he may perswade her; and what nature wanteth, he seeketh to amend by art; and the onely carse of this vertuous disposition is love.

Love be it never so faithfull, is but a Chaos of care and fancy, though never so fortunate, is but a masse of misery. *Chilo.*

Love is to be driven out by reason, not to be thrust out by force.

Amidst the naturall passions of man, love is the fountaine of all other.

The lover knoweth what he doth desire, but he knoweth not what he should desire.

Love may wither by little and little, but the root will not be removed on a suddaine.

It is a profit for young men, and a fault for old men to be in love.

The best Physitian to cure love, is she that gave the wound.

The first step to wisdom, is not to love; the second, to love that it be not perceived. *Plato.*

Secret love burneth with the fiercest flame.

As a King is honoured in his image, so God in man is both loved and hated; he cannot hate man who loveth God, nor can he love God, who hateth man. *Bern.*

He that gathereth roses, must be content to pricke his fingers, and he that will win a Womans good will, must be content with sharp words.

There are six properties in love: Selfe-love is the ground of mischief: Lascivious love, the root of Remotie: Wanton love, the towards warfare: Pure love never saw the face of feare: Pure loves eyes pierce the darkest

darkest corners : Pure love attempteth the greatest dangers.

Libertas quoniam nulli iam restat amant;

Nullus liber erit, si quis amare velit.

Heu quantum mentes dominatur in aquas

Iusta Venus !

Of Jealousie.

Defin. Jealousie is a disease of the mind, proceeding from a fear, which a man hath that that thing is communicated to another, which he would not have common, but private to himselfe: it is also bred of that love, which will not suffer a partner in a thing beloved.

HEe that is pained with the restlesse torment of Jealousie, doubteth and mistrusteth himselfe, being alwaies frozen with fear, and fired with suspicion. *Her.*

Jealousie is such a heavy and grievous enemy to the whole estate of matrimony, and soweth betweene the married couple such deadly seeds of secret hatred and contention, as love being once rased out with sacklesse distrust thereof, through envy ensueth bloody revenge.

A jealous man is suspicious evermore, judging the worst : for if his Wife be merry, he thinketh her immodest ; if sober, sullen ; if pleasant, inconstant ; if she laugh, it is lewdly ; if she look, it is lightly ; yea he is still casting beyond the Moone, and watching as the crafty Cat over the silly Mouse.

Love as it is divine with loyalty, so it is hellish with jealousie.

Jealousie proceedeth from too much love.

The heart being once infected with jealousie, the sleepes are broken, and dreames prove unquiet, the night is consumed in slumbers, thoughts, and cares, and the day in woe, vexation, and misery.

The Jealous man living dyes, and dying prolongs out his life and passion worse then death: none looketh on his love, but Suspicion says, This is he that covets to be contrivall in my favours; none knocketh at the door, but staring up, he thinketh them to bee the messengers of fancy; none talks, but they whisper of affection: if she frown, she hates him, and loves others; if she smile, it is because she hath had successe in her love; look she frowardly on any man, she dislikes; if she favour him with a gracious eye, when as a man possessed with a frenzie, he cryeth out, that neither fire in the straw, nor love in a womans looks can be concealed; thus doth he live restless, and maketh love, that is as sweet, to be in taste more bitter then gall.

Jealousie is a hell to the minde, and a horror to the conscience, suppressing reason and inciting rage.

As there is no content to the sweetnesse in love, so there is no despaire to the prejudice of jealousie.

As a ship in a tempest, so is the minde tost by jealousie, the one still expecteth his wrack, the other seeketh his own ruine.

Jealousie maketh the coward stout, the bashfull audacious, the babler silent.

He that is jealous, is like him that is sick of an ague, and poureth in drink to augment the chills of his sicknesse, *Hip.*

There can bee no greater tyranny then jealousie, whereby a man continually murthereth himselfe living.

Jealousie begetteth revenge, revenge nourisheth jealousie.

Love is married to jealousie.

Suspicion is the mother of jealousie, *Dionysius.*

Three things breed jealousie; a mighty state, a rich treasure, and a fair wife.

Jealousie

Jealousie is a bel-born hound, that pestereth the minde with incessant passions.

Jealousie, in seeking death, commeth it: In finding it, repineth thereat, not for enduring it, but because it suffereth him not to out-live revenge.

As the Crow thinks her own birds fairest, so the jealous man thinketh his own choice excellenest.

Of little Brooks proceed great Rivers, and from small sparkles of jealousie arise great flames of dissimulation.

To trouble a jealous man with countess, is to augment his pain with suspicion.

Matrimonium ita demum tranquillum edigi potest, si uxor cuncta, maritus autem sardus sit. Femininum genus zelotypia est obnoxium, & hinc oriuntur rixae & querimoniae, rursus, marito obnoxia est uxoris garrulitas, quâ molestia cariturus est si sardus sit.

Of Hate.

Defin. Hate, or envie, is a grief arising of another mans prosperity, and malignity is most commonly joynt with it, whether it be the fountain of it, as some say, or one part thereof, as others will have it. This malignity or common hate, is a delight and pleasure taken in another mans harm, although we receive no profit thereby, and it seemeth to be accidentall, that is, procured by a hatred or ill will, arising of some ill will affection which one man beareth to another.

The greatest frowd hath the soonest ebbe, the severest tempest, the suddainest calme, the hottest love, the coldest end, and from the deepest desire oft times ensueth the deadliest hate.

Hate thirsteth to salve his hurts by revenge.

Envy is a secret enemy to honour.

There is nothing that more spireth a man, then to receive an injury before his enemy.

Hatred is the spirit of darknesse.

Hatred is blinde as well as love, *Plutar.*

Envy is imagined of the Poets to dwell in a dark Cave, being pale and lean, looking askint, abounding with gall, her teeth black, never rejoicing but in others harm, still unquiet and carefull, and continually tormenting her self.

Envy in this point may bee discerned from hatred, the one is secret, the other is open.

The envious man is fed with dainty meat, for he doth continually gnaw upon his own heart.

Hate hath sundry afflictions, as contempt, anger, debate, and scornfulnesse.

Envy shooteth at others, and woundeth her self.

Sicilian Tyrants did never finde,

Then envy greater torment of the minde.

A wise man had rather bee envied for provident sparing, then pitied for his prodigall spending.

Devins are known by their bands, Lions by their claws, Cocks by their combs, and envious men by their manners.

Envy never casteth her eye low, nor ambition never points but always upward.

Revenge barketh onely at the starres, and spight spurns at that she cannot reach.

Envy braggeth, but draweth no bloud; and the malicious have more minde to quip, then might to cur.

Envy is like lightning, that will appear in the darkest fog.

Very few dare serve or follow such as the Prince doth hate.

Much strangenesse breedeth hatred, and too much familiarity breedeth contempt.

The grudge, hatred, and malice of them that bee evil, justifieth the justice and sentence of them that be good.

It is better to be fellow with many in love, then to be a King with hatred and envy.

Envy is blinde and can doe nothing but dispraise vertue, *Solon.*

Envy is so envious, that to them that of her are most denied, and set farthest off, she giveth most cruell strokes with her feet.

As rust consumeth iron, so doth envy the hearts of the envious, *Anaxag.*

An envious man waxeth lean with the fattenesse of his neighbour.

It is a scab of the world to be envious at vertue.

Envy is the companion of mightinesse.

I doe not allow of envy, but of good, saith *Euphrades*, I would be envied.

Envy is the daughter of pride, the author of murder, and revenge, the beginner of secret sedition, and the perpetuall tormenter of vertue.

Envy is the filthy slime and impostume of the soule, a perpetuall torment to him in whom it abideth; a venom, a poison, or quick-silver, which consumeth the flesh, and dryeth up the marrow of the bones, *Servat.*

Take away envy, and that which I have is thine: let there be no envy, and that which thou hast is mine.

The envious man thinketh his neighbours losses to be his gains.

Of vices envy is the most ancient, pride the greatest, and gluttony the foulest.

The injured man doth oftentimes forget, but the envious man doth never stop to persecute.

Envy is a sicknesse growing from other mens happiness, *Marc. Aurel.*

If any man be good, he is envied; if evill, himself is envious.

The envious bury men quick, and raise up men that are dead.

Hidden hatred is more dangerous then open enmity.

It is an evill thing to hurt because thou hatest; but it is more wicked, because thou hast hurt, therefore to hate.

Malice drinketh up the greatest part of his owne poison, *Secret.*

This hatred is commonly most deadly, which hath once been buried, and afterward through injury is revived.

The injury of a friend is more grievous then the malicious hatred of an enemy.

Envy is always ready to speak what commeth next to minde, and not that which she ought to speak.

Like as grief is a disease of the body, so is malice a sickness of the soul.

Envy is nothing else but griefe of the minde at others mens prosperity, *Amb.*

Debate, deceit, contention, and envy, are the fruits of evill thoughts.

Envy doth always waite at vertues elbow.

Glory in the end erecteth that, which envy in the beginning seemed to deprelle.

Pasitur in vivis vivere, post fata quiescit.

Nulla ingenua tam prope ad invidiam sunt, quam eorum, qui genus ac fortunam suam animis non aequant, qui virtutem et alienum bonum odierunt.

Of Women.

Thin, women being of one and the self-same substance with man, are what man is, onely so much more imperfect, as they are created the weaker vessels.

Womens sorrows are either too extreme, not to be redressed; or else tricked up with dissimulation, not to be believed.

Who findes constancy in a woman, finds all things in a woman.

Women

Women are to be measured, not by their beauties, but by their virtues.

Women in their wits are peremptory, and in their answers sharp, yet like Falcons they will stoop to a gaudy lure.

Womens tongues pierce as deep as their eyes.

Womens eyes shed tears both of sorrow and dissimulation.

Women are wonders of nature, if they wrong not nature.

Women are admirable Angels, if they would not be drawn with angels to become devils.

A woman once made equall with man becommeth his superiour. *Socrat.*

Women bee of right tender condition, they will complain for a small cause, and for little will rise up to great pride.

Like as no man can tell where a shoe wringeth him, better then he that wears it; so no man can tell a womans disposition better then he that hath wedded her. *Marc. Aurel.*

There is no creature that more desireth honour, and worse keepeth it then a woman.

Beauty in the faces of women, and folly in their heads, be two worms that fret life, and waste goods.

Women for a little goodnesse look for great price, but for much evill no chastisement.

A fierce beast, and a perillous enemy to the Common-wealth, is a wicked woman; for she is of much power to doe great harm. *Euripides.*

The Eagle when he soareth neer the Sunne, hovers for a prey; the Salamander is most warm when he lyeth from the fire, and a woman most heart-hollow, when she is most lip-holy.

Though women seem chaste, yet they may secretly delight in change; and though their countenance be

coy to all, yet their conscience may be courteous to some one.

Women in mischief are wiser then men.

Women by nature are more pitifull then men, but being moved to anger, they become more envious then a serpent, more malicious then a Tyrant, and more deceitfull then the devill, *Sacrat.*

Women that are chaste when they are trusted, prove wantons when they are causlessly suspected.

It is the property of a woman to covet most of that which is denyed her.

Virgins hearts are like Cotton trees, whose fruit is so hard in the bud that it soundeth like steel, and being ripe, put forth, is nothing but wooll.

As it is naturall to women to despise that which is offered, so is it death to them to be denyed that which they demand.

Womens hearts are full of holes, apt to receive, but not retain.

He that can abide a curst wife, need not to fear what company he liveth in.

Like as to a shrewd horse belongeth a sharp bridle, so ought a curst wife to be sharply handled, *Plato.*

The closets of womens thoughts are ever open, and the depth of their hearts hath a string that stretcheth to their tongues end.

Women are like to Fortune standing upon a Globe, winged with the feathers of ficklenesse.

The rule for a wife to live by, is her husband, if he be obedient to the Laws publike.

The eyes of women are framed by art to enamour, and their tongues by nature to enchant.

Womens faces are lures, their beauty baits, their looks nets, and their words incking charms.

A hard-favoured woman renowned for her chastity, is more to be honoured then she that is inconstant,

through

though never so famous for her beauty, *Mari. Aurelia*.
Sophocles being asked why, when he brought in the
 persons of women, he made them always good, wher-
 as *Euripides* made them bad? Because I (quoth hee)
 doe represent women as they should be, *Euripides* such
 as they are.

A fair woman unconstant, may be resembled with
 the counterfeit which *Praxiteles* made of *Flora*, before
 the which if one stood directly, it seemed to weep; if
 on the left side, it seemed to laugh, if on the right side,
 to sleep.

Womens-wits are like Sheffield knives, which some-
 times are so sharp, that they will cut a hair, and other
 while so blunt, that they must goe to the grindstone.

If women be beautifull, they are to be won with
 praises; if coy, with prayers; if proud, with gifts; if
 covetous, with promises.

A woman of good life, feareth no man with an e-
 vill tongue.

Women oft in their loves resemble the Apotheca-
 rists in their Arts, who choose the weeds for their
 shops, when they leave the fairest flowers in the Gar-
 den.

The wiser sort of women are commonly tickled
 with self-love.

The affections of women are always fettered, either
 with outward beauty, or inward bounty.

Womens hearts and their tongues are not Relatives.

A fair woman with foul conditions, is like a sum-
 ptuous Sepulchre, full of rotten bones.

A woman that hath been married to many, can hard-
 ly please many.

An honest woman being beautifull, killeth young
 men with her countenance, *Guevara*.

A womans minde is uncertaine, it hath as many
 new devices as a tree hath leaves; for she is always
 desirous.

desirous of change, and seldome loveth him heartily
with whom she hath been long conversant.

Trust not a woman when she weepeth, for it is her
nature to weep when she wanteth her will, *Socrates.*

Silence in a woman is a speciall vertue.

A woman that hath no dowry to marry her, ought
to have vertue to adorn her.

A woman in her wit, is pregnable; in her smile, de-
ceivable, in her frown, revengable, in her death, ac-
ceptable.

A fair, beautifull and chaste woman, is the perfect
workmanship of God, the true glory of Angels, the
true miracle of earth, and sole wonder of the world,
Hermes.

That man that is married to a peaceable and vertu-
ous woman, being on earth hath attained heaven, be-
ing in want hath attained wealth, being in woe hath
attained comfort.

Fumina nulla bona est, vel si bona contigit illi,

Nescio quo pacto, res mala facta bona est.

*Nisi sermonum optima semina mulieres suscipiant,
& participes eruditioris virorum fiant, absurda multa
pravay, consilia atque cogitationes & affectus malos
pariant, Plutarch.*

Of Beauty.

Defin. Beauty is a sweet composition of all the mem-
bers, wherein all the parts with a certain grace agree
together: but beauty and comeliness of the minde, is
a convenience meet for the excellency of a man, and
that wherein his nature doth differ from other living
creatures: and as the outward beauty moveth and
rejoiceth the eyes, so this shining in our lives by good
order and moderation both in deed and word, draweth
unto us the hearts of those men amongst whom we
live.

Beauty

Beauty is such a fading good, that it can be scarce possessed before it be vanished.

Beauty tambereth the heart, and gold overcometh beauty.

The greatest gift that ever the gods bestowed upon man is beauty; for it both delighteth the eye, contenteth the minde, and winneth good will and favour of all men, *Marbury.*

Beauty is a Tyrant for a short time, the privilege of nature, & close deceit, and a solitary King dome.

It is a blinde mans question, to aske why those things are loved which are beautifull.

The beauty of the body withereth with age, and is impaired by sicknesse.

The beauty of the soul, is innocency and humility, *Greg.*

The fairest creature that God made, was the World. Women that paint themselves to seem beautifull, doe clean deface the Image of their Creator, *Ambr.*

A beautifull countenance, is a silent commendation.

Beauty cannot inflame the fancy so much in a month, as ridiculous folly can quench it in a moment.

Beauty, vertue and wealth, are three deep persuasions to make love frolick.

The more beauty is seen, the more it is admired.

In all things divisible, there is something more, something lesse, something equall more or lesse, what can be then more equall then beauty or wisdom?

The Scorpion, if he touch never so lightly, invenometh the whole body; the least spark of wilde fire sets a whole house on flame, the Godwince killeth men with his sight, the sting of love and beauty woundeth deadly, the flame of fancy sees all the thoughts on fire, and the eyes of a Lover wounded with beauty, are counted incurable.

He that is an enemy to beauty, is a foe to peace.

Beauty

Beauty without honesty, is like poison preserved in a boxe of gold.

Beautifull women be dangerous marks for young mens eyes to shoot at.

Chuse not thy wife by her beauty, but by her honesty, for good deeds will remain when age hath taken her beauty from her.

Parvam facit mixturam cum sapientia forma: Neglecta decoris turba plus placet, Et hoc ipsum quod non ornatus, ornatus est, Ambr.

Of Dissimulation.

Defin. Dissimulation is an evill humour of the minde, and contrary to honesty; it is a countenance ever disagreeing from the hearts imagination, and a notorious lyer in whatsoever it suggesteth.

THe holiest men in shew, prove often the hollowest men in heart, *Platin.*

The tip of the tongue foundeth not alwayes the depth of the heart.

Where there is the greatest flourish of vertue, there oft times appeareth the greatest blemish of vanity.

A counterf. it disease is sometimes taken away with a false surup.

It is better to have an open foe then a dissembling friend, *Pythagoras.*

Subtle Sophistry perverteth true Philosophy.

He which dwelleth next to a Cripple, will soon learn to halt: and he that is conversant with an hypocrite, will soon endeavour to dissemble.

Dissembled holinesse is double iniquity.

The more talk is seasoned with fine phrases, the lesse it savoureth of true meaning.

He that dissembleth, sinneth not of ignorance; but deceiveth by a colour, which he himself knoweth to be false, *Origen.*

Dissimble.

Dissemble not with thy friend, either for fear to displease him, or for malice to deceive him, *Plato*.

It is far better to speak the truth in few words, then to keep silence with deep dissimulation.

Dissembling courtesies are like *Circes* riches, which can turn vain-glorious foples into Asses, gluttonous fools into Swine, pleasant fools into Apes, and proud fools into Peacocks.

Deceit deserves deceit, and the end of treachery is to have none.

Craft hath need of cloaking, where truth is ever naked.

He that hath often been deceived with the lyes of a dissembler, will scant give him credit when he bringeth a true tale, *Plato*.

The flattering of an enemy is like the melody of the Syrens, who sing not to stir up wrath, but allure unto mishap.

The minde of a crafty dissembler is hardened more by practice, then the hands of an Artificer by great labour.

Impia sub dulci melle venena latent.

Haredus fletus sub persona risus est.

Of Folly.

Defin. Folly or intemperancy in our actions, is an overflowing in voluptuousnesse, forcing and compelling all reason in such sort, that no consideration of losse or hinderance, is able to stay, or keep back him that is through long custome infected with vice, from betaking himself of set purpose to the execution of all his desires and lusts, as he that placeth his sole and sovereign good therein, seeking for no other contentation in any thing, but onely in that which bringeth to his senses delight and pleasure.

Late

Lack of wit and unfruitfull wisdom are the next neighbours to folly.

There can be no greater Vanity in the world, then to esteeme the world, which esteemeth no man; and to make little account of God, who so greatly regardeth all men, *August.*

There can be no greater folly in man, then by much travail to encrease his goods, and with vain pleasures to lose his soul, *Greg.*

It is folly to attempt any wicked beginning, in hope of a good ending.

He that is vainly carried away with all things, is never delighted with one thing.

It is a common imperfection to commit folly, but an extraordinary perfection to amend.

The importunate and the fool are brothers children, *Marc. Aurel.*

To be wanton without wit is apishnesse, and to be witty without wantonnesse prettinesse.

Fire is to be quenched in the spark, weeds are to be rooted out in the bud, and folly in the blossome.

Follies past are sooner remembered then redressed.

He that makes a question where there is no doubt, must make an answer where there is no reason.

Few vices are sufficient to darken many victories, *Plutarch.*

He that lendeth to all that will borrow, sheweth great good will, but little wisdom.

Marriage leapeeth into the saddle, and repentance upon the crouper, *Saenar.*

Vanity is the M^{rk} wherein youth marcheth, and folly the page that waits attendant upon their actions.

Pigmalion carved a Picture with his hand, and doted upon it with his heart.

He that makes curiosity in love, will so long straine courtesie, that either he will be counted a solemn suffer, or a witlesse wooer.

Too

Too much curiosity favoureth of self-love, and such as are too familiar, run into contempt.

Folly refuseth gold, and strenuously performeth; wisdom seeketh after dignity, and counsel doeth for gain.

To make that thing proper to one which before was common to all, is a true note of folly, and a beginning of discord.

The riotous that sickneth upon surfeit, and the fool that feelth adversity, can very hardly be cured. *Salon.*

The fool wanteth all things, and yet if he had them could not use one of them.

Some be fools by nature, and some be crafty fools so got themselves a living; for when they cannot thrive by their wisdom, then they seek to live by folly.

Among the foolish, hee is most fool that knoweth little, and yet would seem to know much. *August.*

To be overcome with affections, is an evident token of folly.

It is a great folly for a man to muse much on such things as passe his understanding.

Folly is the poverty of the minde.

A well-favoured and fair person that is a fool, is like a fair house, and an evill Host harboured therein. *Disput.*

It is meet folly to hate sin in another, and seeking to correct it, thou fall into a greater sin thy self.

A fool that from base poverty is raised up to riches, and worldly prosperity, is of all men most forgetfull, and unfriendly to his friends.

A thing done a fool knoweth, but a wise man foreseeth things before they come to passe.

The more riches that a fool hath, the fooler he is.

The heart of a fool is in his mouth, but the mouth of a wise man is in his heart. *Sirach.*

Instruction given to fools increaseth folly.

Inter

*Inter cetera mala hoc quoque habet stultitia,
Semper incipit vivere. Seneca.
Sicut nec auris escam, nec guttas verba cognoscit: ita
nec stultus sapientiam sapientia intelligit.*

Of Flattery.

Defin. Flattery is a pestilent and noisome vice, it is hardly to be discerned from friendship, because in every motion and affect of the minde they are mutually mingled together, but in their actions they are meer contraries, for flattery dissenteth from what it seems to intend.

HE is unwise, that rather respecteth the fawning words of a flatterer, then the little love of a faithfull friend. *Aurel.*

Flattery resembles Swallows, which in the Summer time creep under every house, and in the winter leave nothing behinde them but dirt.

Flatterers blaze that with praises, which they have cause to blaspheme with curses.

To flatter a wise man, shews want of wisdom in the flatterer.

As no Vermin will breed where they finde no warmth, no Vultures sleep where they finde no prey, no Flyes swarm where they see no flesh, no Pilgrims creep where there is no Crosse: so there is no Parasite will lurk where he findes no gain.

He that seeketh by a plausible shadow of flattery, to seduce a minde from chastity to adultery, sinneth against the law of nature, in defrauding a man of his due, his honour, and his reputation. *Lactan.*

Little things catch light mindes, and fancy is a worm that feedeth first upon Fenell.

White silver draweth black lines, and sweet words breed sharp torments.

It is better to fall among a sort of Ravens, then amongst

amongst flattering companions; for the Ravens never eat a man till he be dead, but flatterers will not spare to devoure him while he is alive. *Plutarch.*

Flattery is like a golden Pill, which outwardly giveth pleasure, but inwardly is full of bitterness.

Flatterers are like Trencher-flies, which wait more for lucre then for love.

Endeavour diligently to know thy self, so shall no flatterer deceive thee. *Blas.*

The flatterer diligently applyeth himself to the time, and frameth his speech to please his Masters humour. *Arist.*

Like as a Chameleon hath all colours save white, so hath a flatterer all points save honesty.

The wood maintaining fire is consumed by it, and riches which nourish flatterers, by them cometo nothing. *Stobeu.*

Hee that truly knows himself, cannot be deceived by flattery.

Flattery is like friendship in shew, but not in fruit. *Socrat.*

To chide or flatter thy wife publicly, is the next way to make her doe ill privately.

Adulatio apertis & propitiis auribus recipitur, in praeordia iusta descendit - venit ad me pro amico blandus inimicus. Senec.

Sicut sumenda sunt amara salubria, ita semper vitanda est amara dulcedo. Cicero.

Of Suspicion.

Defin. Suspicion is a certain doubtfull fear of the mind, detaining the heart timorously with sundry affections, and uncertain proceedings.

It is hard to blind suspicion with a false colour, especially, when conceit standeth at the doore of an enemy. *Arist.*

Suspi-

Suspicious heads want no sophistry to supply their mistrust.

Let not thine heart suspect what neither thine eyes see by proof, nor thine eares hear by report.

That man that is feared of many, hath cause likewise to suspect many, *Socrates*.

Mistrust no man without cause, neither be thou credulous without proof.

Suspicion is a vertue, where a man holds his enemy in his bosome.

It is hard to harbour befores in the bosome of mistrust.

Where the party is known for a professed foe, there suspicious hate enureth of course.

It is hard to procure credit where truth is suspected.

Suspicion is the poison of true friendship. *August*.

It is better to suspect too soon, then mislike too late.

Small acquaintance breeds mistrust, and mistrust hinders love.

Suspicion may enaer a false action, but proof shall never bring in his plea.

Where vertue keepeth the foot, report and suspicion may assaile, but never sack.

Suspicion engendreth curiosity, backbiting, unquietness, insinuations, jealousie, and many other mischiefs.

Open suspecting of others, commeth of secret condemning ourselves. *S.P.S.*

Where hatefull suspicion breedeth enmity, there it is hard with painted shadows to procure amity.

He that feareth nothing, suspecteth nothing.

Fools suspect wise men, and wise men know fools.

When we suspect our selves to be most miserable, then is the grace of God most favourable. *Barnard*.

Beauty is the true glasse of divine Vertue, and suspicion the mixour in which we see our own noted dangers.

Suspect

Suspect the meaning, and regard not speeches. Socrates.

Banish from thy heart unworthy suspect; for it polluteth the excellency of the soul.

To suspect where there is cause, is sufferable; but to suspect without cause, is intolerable.

He that lives without offence, never needs to suspect reproof.

Cautious suspicion is the next way to make him doe evill, which always before did carry a constant meaning. Bias.

Ottavins Augustus, domum suam non solum criminis, sed suspitione criminis vacare voluit.

Sicut difficile aliquem suspicatur malum, qui bonum est: sic difficile aliquem suspicatur bonum, qui ipse malus est. Cicero.

Of Thought.

Defin. Thought, generally is all the imaginings of our brain, which being a proposed object of the heart, maketh it continually revolve and work upon those conceits.

Thoughts of love, the farther they wade, the deeper they be; and desires ended with perill favour of greatest delight.

Carry thy thoughts sealed up with silence.

Thoughts are blossomes of the minde, and wende the fruits of desires. Hermes.

There is nothing that more shortneth the life of men, then vain hope and idle thoughts.

To amble and meditate, is the life of a learned man. Cicero.

Cogitations and thoughts are the movings and travels of the soul. Aristotle.

There are no colours so contrary as white and black, no blossomes so disagreeing as fire and water.

nor any thing so opposite as mens thoughts and their words.

Think from whence thou comest, blush where thou art, and tremble to remember whither thou shalt goe, *Bern.*

The minde is the Touch-stone of content.

Thoughts are not seen, but the face is the Herald of the minde.

Who thinks before hee doe, thriveth before hee thinks.

Thoughts and conceits are the apparell of the mind.

S.P.S.

He employeth his thoughts well, that useth them rather to testifie his vertue, then to nourish his displeasure.

Let a Prince bee guarded with souldiers, attended by Counsellors, and shut up in forts, yet if his thoughts disturb him he is miserable, *Plutarch.*

Mens thoughts are like Courtiers cloaks, often shifted, and never more impatient then when they are shifted.

The bow that standeth bent, doth never cast straight; and the minde that is delighted with earthly pleasures, seldome thinketh on heavenly happinesse.

It is an ancient custome in the malice of man, to hold nothing for well done, but that which he thinketh well of, although it be evill; and to esteem nothing for evill, but that which he hateth, although it be right good.

When death is at the door, remedy is too late, and when misfortune is hapned, thought of prevention is bootlesse.

Cogitationes vagas & inutiles, & velut somnia similes ne recipiatis; quibus si animum tuum oblectaveris, quam vitia disposueris, tristia remanebis; Cicero.

Cogitationes sunt improvidi animi respectus, & ad evagationem propa.

Of

OF Wit.

Defin. wit is the first and principall part of the soule, wherein the minde, the understanding, and the memory are contained, which are most necessary for the direction of all good vertuous actions.

Sharpnesse of wit, is a spark that soonest inflameth desire, *Chilo.*

One mans will is another mans wit.

The ornaments of wit are much more faire, then the badges of nobility.

A bond-man to ire hath no power to rule other men by his own wit.

Strength wanting wit & pollicy to rule, overthrowes it self, *Horace.*

That which mans strength cannot bring to passe, wit and policy will soon dispatch.

Wine is such a whetstone for wit, that if it be often set thereon, it will quickly grinde all the Steele out, and scarce leave a back where it found an edge.

There be three things which argue a good wit; invention, conceiving, and answering.

Wit doth not commonly bend where will hath most force.

A good wit ill employed, is dangerous in a Common-wealth, *Demost.*

He that in these days seeketh to get wealth by wit, without friends, is like unto him that thinketh to buy meat in the market without money.

As the sea-crab swimmeth alwayes against the stream, so doth wit alwayes against wildome, *Pythag.*

As a Bee is oftentimes hurt with his own honey, so is wit not seldome plagued with his own conceits.

Wit without learning is like a tree without fruit.

Wit, though it hath been eaten with the canker of conceit,

conceit, and fettered with the rust of vain love; yet being purified in the Still of wisdom, and tryed in the fire of zeal, will shine bright, and smell sweet in the nostrils of all young novices.

Wisdom cannot be profitable to a fool, nor wit to him that useth it not.

The wit of man is apt to all goodnesse, if it be applied therunto. *Diogenes.*

Mans wit is made dull through grosse and immoderate feeding.

Many by wit get wealth, but none by wealth purchase wit; yet both wit and wealth agree in the sympathy.

He seemeth to bee most ignorant, that trusteth most to his own wit. *Plato.*

By how much the more the interiour senses are more precious, and the gifts of the minde more excellent then the exteriour Organs and instruments of the body; by so much the more is wit to bee preferred before the outward proportion of lineaments.

He best perceiveth his own wit; that though his knowledge be great, yet thinketh himself to understand little. *Plato.*

As empty vessels make the loudest sound, so men of least wit are the greatest bablers.

Recreation of wits ought to be allowed: for when they have a little rested, they oftentimes prove more sharp and quick. *Seneca.*

Words wittily spoken, doe awake and revive the judgement, but great and manifest examples perswade the heart.

Wit in women is like oyle in the flame, which either kindleth too great verue, or too extreme vanity.

Wit gotten by industry, though it be very hard in conceiving, yet it is not hasty in forgetting.

Quid

Quid non ingenio voluit natura licere?

Nil non mortale tenemus;

Pectore exceptis ingeniis; bonis, Ovid.

Of Wisdome.

Defin. wisdom is a generall vertue, the Princesse and guide of all other vertues, and that wherein the knowledge of our soveraign good; and the end of our life consisteth; as also the choice of those ways, by which we may come unto it.

Wisdome shineth in the midst of anger.

It is wisdom to think upon any thing before we execute it. *Plotinus.*

By others faults, wise men correct their own offences.

He is wise that is wise to himself. *Ætius.*

As it is great wisdom for a man to be Secretary to himself, so it is meer foolishnesse to reveal the inward thoughts of his heart to a stranger.

It is wisdom to look ere wee leap; and folly to doubt where no cause is.

It is more wisdom to lament the life of the wicked, then the death of the just.

All is but lip-wisdom that wanteth experience, *S.P.S.*

In many injuries there is more security and wisdom to dissemble a wrong, then to revenge it. *Alex. Seneca.*

There can be no greater triumph, or token of wisdom, then to conquer affections.

To the wise it is a great pleasure to hear counsell mixed with mirth, as to the foolish to have sport mingled with rudenesse.

Wisdom is great wealth, sparing in good giving, and thirst consisteth not in gold, but in grace.

Wisdom provideth things necessary, not superfluous. *Salmon.*

He that enjoyeth wealth without wisdom, possesseth

care for himself, envy for his neighbours, spurs for his enemies, a prey for theeves, travell for his person, anguish for his spirit, a scruple for his conscience, perill for his love, woe for his children, and a curse for his heirs: because although he knowes how to gather, yet he wanteth skill to dispose what he hath gotten.

He that is too wise is a very fool.

True wisdom teacheth us as well to doe well as to speak well.

Sapience is the foundation and root of all noble and laudable things; by her wee may attain a happy end, & learn to keep our selves from everlasting paine.

It is a point of great wisdom to know to what purpose the time best serveth.

Wisdom is a tree that springeth from the heart, and beareth fruit in the tongue.

A wise man is never lesse alone, then when he is alone, *Ambr.*

The first point of wisdom, is to discern that which is false: the second, to know that which is true, *Last.*

Wisdom is the food of the soul.

A wise mans Countrey is the whole world.

Wisdom garnisheth riches, and shadoweth poverty, *Secret.*

Liberality knoweth not the circumstances how to give, if wisdom bend not the course by a right compass.

A valiant minde, forward in wit, and not guided by wisdom, runneth into many considerations.

Wisdom is wealth to a poor man.

Many things imperfect by nature, are made perfect by wisdom.

Of all the gifts of God, wisdom is most pure, shee giveth goodnesse to good people, she pardoneth the wicked, she maketh the poor rich, and the rich honourable,

rable, and such as unfainedly embrace her shee maketh like unto God, *Hermes.*

Justice without wisdom is resolved into cruelty, temperance into fury, and fortitude into tyranny, *Cic.*

Wisdom reformeth abuses past, ordereth things present, and fore-seeth things to come.

We can in no sort behave our selves more prudently, then by considering how we may deal prudently.

A man of perfect wisdom is immortall, and one of an in-seeing understanding shall abound in wealth; so that a wise man shall live ever to purchase, and purchase ever to live.

It is not possible for that man to obtain wisdom and knowledge, which is in bondage to a woman, *Marc. Aurel.*

Wisdom was begot by nature, nourished by experience, and brought forth by learning, who like a Midwife putteth nothing in the minde, but delivereth and enfranchiseth the over-burthened memory.

Power and magnanimity in a young Souldier, is combated by old age, and taken prisoner by wisdom.

The onely mother of extreame mischief, and first originall of wars, was worldly wisdom.

Wisdom is like a thing faln into the water, which no man can finde except he search at the bottome.

Oculorum est in nobis sensus acerrimus, quibus sapientiam non cernimus: quàm illa ardentes amores excitaret sui, si videretur? Cicero.

Primus ad sapientiam gradus, est seipsum noscere: quod ut omnium difficillimum est, ita longè utilissimum.

Of Sermons.

Defin. Sermons is speech or talk commonly used of divine matters and holy Scriptures, conferring either with God, or of God.

Sermons are testimonies of obedience, & obedience to the Word of God is the mother of all virtues.

Sermons consist of three heads, reprehension, admonition, and comfort.

Sermons are the utterance of Angels from the mouths of good men.

A good mans Sermons are Lances to a bad mans conscience, and Balm to a penitent Sinner.

Honesty is the true beauty of the soul, and Sermons the excellency of a good tongue.

Four things issue from Sermons; Prudence, Temperance, Fortitude and Justice.

Orations did ever prevail amongst the ignorant, so should Sermons amongst Christians.

Sermons gilt with words and not matter, are like Images, that painted seem fair, but being looked into are found earth.

Sermons adorn men with wisdom, and gives them knowledge of things past, and things to come.

Sermons rain down knowledge and understanding, and bring to heaven those which follow them.

All the life of man, which expresseth a worthy end, consisteth in contemplation and action; hearing of Sermons, and imitating them.

The vertue of wisdom proceedeth from knowledge and reason, gotten by hearing of Sermons.

The knowledge of good and evill commeth by hearing the Word of God preached, *Basil.*

Science is a dead knowledge of things, and cannot exchange the will to follow the known good; but sermons are beams proceeding from that true Sunne, which doth not onely illuminate the understanding, but also kindleth the fire of zeal in mens hearts, *Amb.*

The vertue of Sermons, among other vertues, is like the vertue of sight among the five senses.

Sermons have three eyes; Memory, Understanding and Prudence. Preach-

Preachers in their Sermons resemble Heralds, declaring the message of their Master.

Quanto magis quisque in sacris eloquiis assiduus fuerit, tanto ex eis uberiores intelligentiam capit. Bern.

Omnia sunt hominum subito fluitantia motu,

Tempus in eternum vox vivet una Dei.

Of Memory.

Defin. Memory is that which preserveth understanding, and keepeth fast those things heard and learned; it is the mother of the Muses, the treasury of knowledge, the hearing of deaf things, and the sight of the blind.

THE memory of man is like a net, which holdeth great things, and letteth the small come through, Solon.

Before thou sleepest, apparell remembrance with what thou hast said and done waking.

No man ought to make his memory rich, by searching out the secrets of God, Bernard.

There is a divine memory given of God, in which Casket the Jewels of wisdom and science are locked, August.

Memory is the mother of the Muses.

It is folly to remember that, by the which wee forget our selves.

Themistocles was of so great memory, that he desired to be taught the Art of forgetfulness.

We are fashioned by wit, knowledge, and memory, but study conceits, and wed them together.

Boast not of the remembrance of ill, but rather be sorry for bearing that load in thy memory.

Memory is an enemy to rest, and the chronicle of our misfortunes, Aurel.

Remembrance of good things, is the key which unlocks a happy memory.

Memory is the soules treasury, and thence shee hath

hath her garments of adoration.

Never trouble thy head with remembrance of idle words, but apply thy wit to understand deep meanings.

Writing is the tongue of the hand, and the Herald of memory.

Whatsoever thou bequeathest to memory, suffer it to sleep with her, after employ it, and it will have better ability.

Surfets and cold confound memory, *Galen.*

The best remembrance, is to think well, say well, and doe well, all other are superfluous.

Memory doth temper prosperity, mitigate adversity, keeps youth under, and delights age, *Lactan.*

The remembrance of our old iniquities ought to work new repentance.

It is great wisdom to forget other mens faults, by remembering our own offences, *Socrat.*

The first lesson that *Socrates* taught his Scholars, was, *Reminiscere.*

Memoria non est futurorum, nec presentium, sed prateritorum; unde sensus est presentium, opinio seu fides futurorum, & memoria prateritorum, Arist.

Memoria est signatarum rerum in mente vestigium, Cicero.

Of Learning.

Defin. Learning is the knowledge and understanding of the Arts and Sciences; she is also the mother of virtue and perfection.

If a Governour or Captain be void of wisdom and learning, civill policy cannot be maintained, martiall discipline wanteth her greatest stay, and courage proveth rashnesse.

Learning in a Souldier, is an armour of never-tainted proof, and a wounding dart unresistable, *Vegetius.*

Learning was the first founder of Weales publike, and

and the first crowne of conquest.

Learning addeth to conquest perpetuity, when Fortunes Sun setteth at the first shining.

He that laboureth to instruct the minde with good and laudable qualities, and vertuous and honest discipline, shall purchase praise with men, and favour with God, *August.*

Learning is the display of Honour, and Humility is sister unto true Nobility; the latter being as needfull in a householder, as the other in a man of arms is profitable.

It neither savoureth of learning, nor can be approved of wisdom, to give over-much credit to things which stand without reason.

The conquest of *Timotheus* wonne by Oratory and sweet words, was good; so were the outries of *Democritus* effected with the sword; but in an absolute Commander, let both the one and the other be resident.

In all thy conquest have soveraign regard to Learning, for therein was *Alexander* renowned, who in conquest of *Thebes* sold all the free-men, (Priests onely excepted) and in the greatnesse of the Massacre not onely gave charge for the saving of *Pindarus* the Poet, but also himself saw both him, his house and family undamnified.

Learning is the temperance of youth, the comfort of old age, standing for wealth upon poverty, and serving for an ornament to riches, *Cicero.*

The most Learning and knowledge that we have, is the least part of that we be ignorant of, *Plato.*

Those men are in a wrong opinion, that suppose learning to be nothing available to the government of the Common-wealth.

Sleep and labour are enemies to learning.

It is lesse pain to learn in youth, then to be ignorant in age, *Solan.*

Mans understanding seeth, heareth, and liveth; all the rest is blinde and deaf, wanting reason, *Plato*.

He is much to be commended that to his good bringing up addeth vertue, wisdom, and learning.

False doctrine is the leprosie of the minde.

Be sober and chaste among young folk, that they may learn of thee, and among old folk, that thou mayst learn of them.

Nature without learning is blinde, *Plat.*

A man cannot be better accompanied then among wise men, nor better spend his time then in reading of books.

If thou desire to be good, endeavour thy selfe to learn to know, and to follow the truth, for he that is ignorant therein, and will not learn can never bee good, *Cicero*.

Learning maketh young men sober, and comforteth old men; it is wealth to the poor, and treasure to the rich, *Arist.*

It is no shame for a man to learn that he knoweth not, of what age soever he be, *Isocrates*.

Of all things the least quantity is to bee borne, save of learning and knowledge; of which the more that a man hath, the better he may bear it.

Learn by other mens vices how filthy thine own are.

An opinion without learning cannot be good, *Sen.*

Doctrinae radices amarae, fructus dulces, Bion.

Vita hominis sine literis mors est, & vivi hominis sepultura, Cicero.

Of Knowledge.

Defn. Knowledge is that understanding which wee have both of our Creator, and of his works and wil, and of our own selves; it is the store-house of all wisdom, and the beginning of our salvation.

Knowledge

Knowledge is of such a quality, that the more a
man knoweth, the more increaseth his desire to
know.

The knowledge of all things is profitable, but the
abuse of any thing is uncomely.

To know, and not to be able to perform, is a dou-
ble mishap, *Salm.*

Experience with instruction is the best way to per-
fection.

It is more to know how to use the victory, then to
overcome.

He that wanteth knowledge, science, and nurture,
is but the shape of a man, though never so well beau-
tified with the gifts of nature.

Alexander the great made so great account of know-
ledge and learning, that hee was wont to say, he was
more bound to *Aristotle* for giving him learning, then
to his Father *Philip* for his life; sith the one was mo-
mentary, and the other never to be blasted out with
oblivion.

Learning and knowledge is of good men diligent-
ly sought for, and carefully kept in their bosomes; to
the end that thereby they may know sin, and eschew
the same, and know vertue, and attain unto it: for
if it be not applied thereunto of them that have it, she
leaveth in them her whole duty undone, *Plato.*

Perfect hearing is a great help in a man to obtain
knowledge, *Isocrates.*

In warre Iron is better then Gold, and in mans life
knowledge is to be preferred before riches, *Socrates.*

The Egyptians accounted it a most intolerable ca-
lamity to indure but for three days the darknesse which
God sent unto them by *Moses*: how much more ought
wee to bee afraid, when wee remain all our life in the
night of ignorance?

Doublfulnesse and untruth are the daughters of Ig-
norance.

Above

Above all things, we should have a care to keep the body from diseases, the soul from ignorance, and the City from sedition, *Pythag.*

The best knowledge is for a man to know himself, *Socrates.*

He that well knoweth himself, esteemeth but little of himself; he considereth from whence he came, and whereunto he must goe; he regardeth not the vaine pleasures of this brittle life, but extolleth the Law of God, and seeketh to live in his fear. But he that knoweth not himself, is ignorant of God, wilfull in wickednesse, unprofitable in his life, and utterly gracelesse at his death, *Macrob.*

The understanding and knowledge of vaine men, is but beastlike, to those that are possessed with the heavenly spirit, which is secret and hid; and whereas they speak & utter their knowledge, all other ought to be silent.

Knowledge seemeth to be a thing indifferent both so good and evill.

Socrates thanked God onely for these three things: first, in that he had made him a man and not a woman; secondly, that he was a born Grecian, and not a Barbarian: thirdly, that he was a Philosopher, and not unlearned: esteeming the gifts of Nature, and Fortune of no value, unlesse they be beautified with the gifts of the minde.

Experience is the mistresse of age.

Cunning continueth when all other worldly wealth is wasted.

He that knoweth not that which he ought to know, is a brute beast among men; he that knoweth no more then he hath need of, is a man among brute beasts; and he that knoweth all that may be known, is a God among men, *Pythag.*

He is sufficiently well learned, that knoweth how

to doe well: and he hath power enough, that can refrain from doing evill, *Cicero*.

To lack knowledge, is a very evill thing: to think scorn to learn, is worse: but to withstand and repaigne the truth against men of knowledg teaching the truth, is worst, and farthest from all grace.

No science is perfect, that is not grounded on infallible principles.

Solon, who taught by much experience and reading, wrought many things for the profit of the weal publike.

A man that is rich in knowledge, is rich in all things: for without it there is nothing, and with it, what can be wanting? *Solon*.

Endeavour thy self to doe so well, that others may rather envy at thy knowledge, then laugh at thy ignorance, *Serm*.

Licet omnes scientie vobiles sunt, tantum divina est nobilior, quia ejus subjectum est nobilius, Arist.

Of Eloquence.

Defin. *Eloquence, or Oratory, is an art which teacheth the laudable manner of well speaking: it is the ornament of the brain, and the gilt sometimes to an evill reputed matter.*

The speech of man is a divine work and full of admiration: therefore we ought at no time to pollute our tongues with vile and filthy talk.

Brevity is a great praise of eloquence, *Cicero*.

Speech is the nourishment of the soul, which onely becomes odious and corrupt by the wickednesse of men, *Isocrates*.

It is a speciall vertue to speak little and well.

Silence is a sweet Eloquence: for fools in their dumbnesse are accounted wise.

Many through Eloquence make a good matter seem bad, & a bad matter seem good.

Eloquence

Eloquence hath a double fountain; the one internall, proceeding from the minde, called the diuine guide; the other externall, uttered in speech, called the messenger of conceits and thoughts, *Cicero*.

Internall Oratory aimes at friendship towards a mans selfe, respecting onely the mark of vertue, through the instructions of Philosophy.

Externall Eloquence aimes at friendship towards others, causing us to speak and teach whatsoever is fruitfull and profitable for every one.

Internall speech maketh a man always agree with himself, it canseth him never to complain, never to repent; it maketh him full of peace, full of love and contentation in his own vertue, it healeth him of every rebellious passion which is disobedient to reason, and of all contentions between wit and will.

Externall carrieth with it all the force and efficacy to perswade.

Eloquence is made by aire, beaten and framed with articulate and distinct sound, yet the reason thereof is hard to be comprehended by humane sense, *Quin*.

Words are the shadows of works, and Eloquence the ornament to both.

When the lips of perfect Eloquence are opened, we behold as it were in a Temple, the goodly similitudes and images of the soul.

It is not so necessary that the Oratour and the law should agree in one and the same thing, as it is requisite the life of a Philosopher should be conformable with his doctrine and speech.

Eloquence is a profession of serious, grave, and weighty matters, and not a play unconstantly uttered to obtain honour onely.

All oratory ought to have reason for a foundation, and the love of our neighbour for a mark to aim at.

The tongue is a slippery instrument, and bringeth great

great danger to those that either neglect or desire it.
If Eloquence be directed with a religious understanding, it will sing us a song, tuned with all the concords of true harmony of vertue.

Eloquence ought to be like gold, which is then of greatest price and value, when it hath least dross in it.

A drye and thirsty ear must be watered with Eloquence, which is good to drink: and that Eloquence, grounded upon reason onely, is able to content and satisfie the hearing.

The goodliest assembly in the world is where the Graces and Muses meet together.

Vnprofitable Eloquence is like Cypres trees which are great and tall, but bear no fruit.

Babbling Orators are the thieves of time, and compared to empty vessels, which give greater sound then they which are full.

The tongue by eloquence serveth both to perfect and instruct others, and likewise to hurt and corrupt others.

There be two onely times for a man to shew Eloquence; the one, when the matter is necessary; the other, when a man speaketh that which he knoweth.

Great men ought to be considerate in their speech, and to be eloquent in sententious words, of another phrase then that of vulgar sort; or else to be silent, wanting the vertue of Eloquence; *Seneca*.

Men ought to be more considerate in writing then in speaking, because a rash and indiscreet word may be corrected presently, but that which is written can no more be denied or amended, but with infamy.

Oratory is the spur to arms: for the eloquent Oration of *Isocrates* was the first trumpet that gave *Philip* an alarm to the Asian wars, which *Alexander* his Son without intermission ended.

Ita hominis decus est ingenium; sic ingenii lumen est eloquentia; Cicero.

Orationis facultas principium naturae humanae boni est.

Of Poetry.

Defin. A Poet was called Vates, which is as much as Divine, Fore-seer, or Prophet: and of this word Carmina, which was taken for Poesie; came this word Charm, because it is as a divine enchantment to the senses, drawing them by the sweetnesse of delightfull numbers to a wondrous admiration. The Greeks derive a Poet from this word Poiein, which signifieth to make: and we following it, call a Poet a maker; which name, how great it is, the simplest can judge: and Poetry Aristotle calleth an art of imitation, or, to speake metaphorically, a speaking picture.

Witty Poems are fit for wise heads, and examples of honour for such as triumph in vertue.

Think thy self to be a good Oratour and Poet, when thou canst perswade thy selfe to doe that which thou oughtest.

A King ought now and then to take pleasure in hearing and reading of Comedies, because thereby hee may perceiue & hear many things done in his Realm, which otherwise he should not know, *Jew.*

Poetry quickneth the wit, sweetneth the discourse, and tickleth the ear.

Poetry applyed to the praises of God, knitteth the soule unto him, soundeth the senses, moderateth griefs, and tempereth hatred, *Gueva.*

Art is taught by Art, but Poetry onely is the gift of God.

Poetry dividing a man from himself, maketh him worthily his own admirer.

As the seal leaveth the impression of his forme in wax,

waxe, so the learned Poet engraveth his passions so perfectly in mens hearts, that the hearer almost is transformed into the Authour.

A corrupt subject defraudeth Poetry of her due praise.

A true Poet in his lines forgetteth profane pleasure, but approveth doctrine.

Love heateth the brain, and anger maketh a Poet, *Juvenal.*

Poetry is another nature, making things seem better then they are by nature.

Impious Poets make *Clis* a *Thais*, *Helicon* a brothel-house, and themselves contemptible.

Painting is a dumbe Poesie, and Poesie a speaking Painting.

It was written of *Socrates*, that he was ill brought up to Poetry, because he loved the truth.

Hè which first invented the Iambique versifying, to bite and quip, was the first that felt the smart thereof.

Bale is the nurse of Poetry, S.P.S.

Poets are born, but Oratours are made.

O sacer & magnus vatum labor, omnia fato

Eripis, & donas populis mortalibus ævum.

Carmina quam tribuent fama perennia erit.

Of Admiration.

Defin. *Admiration* is a passion of the soul, which by a suddain apprehension exalteth the powers; and makes them, as in a trance, sleeping in judgement of the present object, thinking all things to be wonderfull that it beboldeth.

They are infortunate Princes, that neither will be taught to admire themselves, nor wonder at their faults, *Petr.*

In vain is he fortified with terrour, that is not guarded with love and admiration.

They should list to doe least, that may doe what the

they will, either in art or admiration.

He that will lose a friend, so be rid of a foe, may be admired for his policy, but not for his charity.

Princes for all their admirations, buy their quiet with wrongs.

It is better for a few eyes to make a little river, then for all sights to infer an admiration.

Realms get nothing by change, but perils and admiration.

Depth of words, height of courage, and largeness of magnificence, get admiration.

Those which wish for Princes, endow them like wonders, nine days.

Some by admiring other mens vertues, become enstified their own vices, *Blasphemy*.

Wisdom doth preferre and admire the unjustest peace before the justest war.

It is a sign of a malicious mind, not to admire the man which is worthy of admiration, *Marc. Aurel.*

Hee that from a man of strength and admiration takes away his right, augmenteth his strength, and gives him more right.

Over-shadowing providence blinds the sharpest and most admired counsels of the wise; that they cannot discern their nakednesse, *Hermes*.

Admire with love, and love with joy in the midst of woe, *S.P.S.*

Ill-perswading want, wronged patience, loosenesse and force, are the breeders of Civill wars and admiration.

Men wholly used to war, wonder at the name of peace.

They which are brought up in admiration & blood, think it best fishing in troubled waters.

The weatherlike vulgar are apt to admire every thing, and ready to turn as often as the tide, *Socrates*.

It were a wonder beyond wonder, if injustice should keep what impiety hath gotten.

An easie yeelding zeal quickly is overcome with admiring of gravities eloquence.

It is no wonder that the armed power doth either finde right, or make right : for what may he not, that may what he will ?

Our knowledge must be terror, and our skill fearfulness, to admire the work of him which made all things.

Admiratio peperit Philosophiam.

Admiratio quæ magna est, non parit verba, sed silentium.

Of Schools.

Defin. A school is the nursery of learning, or the storehouse from whence the minde fetcheth instructions, and riches, adorning the soul with mentall vertues, and divine knowledge.

Tyranny is vile in a Schoole-master : for youth should rather be trained with courtesie then compulsion.

Because youth by nature is wilde, therefore should School-masters break them by gentleness.

That childe is grosse witted, which being throughly school-taught continues still barbarous.

Women prove the best School-masters, when they place their delights in instructions.

Women ought to have as great interest in Schools as men, though not so soon as men ; because their wits being more perfect, they would make mens reputations lesse perfect.

Two things are to bee regarded in Schooles and School-masters; first, wherein children must be taught; next, how they should be taught.

A School should contain four principle rudiments, that is, Grammar, Exercise, Musick, and Painting.

Grammar

Wise Common-wealth.

Grammar is the door to Science, whereby we learn to speak well and exactly.

Education is a second nature, and the principles learnt in Schools the best education.

The nature of man is like a paire of Ballance, guided by School-rules and custome.

If the royallest born-creature have not his nature refined with School-rudiments, it is grosse & barbarous.

A Physicians study is the School of Philosophy, *Musonius.*

Nature not manured with knowledge, bringeth nothing but thistles and brambles.

Nature in some sort is a school of decency, and teacheth rules of honest civility.

The best wildome is to know a mans self: and learning and Schools first bring that knowledge.

Mans nature being the instinct and inclination of the spirit, is bettered by School-rudiments.

The want of School-doctrine, is the first corruption of nature.

Lions are tamer then men, if doctrine did not bridle them.

Schools tame Nature, and tamed Nature is perfect vertue.

Every good beginning commeth by nature, but the progresse by School-education.

Courage and greatnesse is as much aspired to in Schools, as from Nature.

Educatio est prima, secunda, tertia pars vita: sine qua omnis doctrina est veluti armata iniustitia.

*Nunc adhibe puro
Pectore verba, puer, nunc te melioribus offer.
Quo semel est imbuta recens, servabis odorem
Testa diu. Horace.*

OF

Of Ignorance.

Defin. Ignorance is that defect which causeth a man to judge evil of things, to deliberate worse, not to know how to take the advantage of present good things; but to conceive ill of what ever is good in mans life.

It proceedeth of a light judgment to credit all things that a man heareth, and to doe all things that hee seeth, *Socrat.*

Ignorance hath ever the boldest face, To abound in all things, and not to know the use of them, is plain penury.

Ignorance is a madness of the minde.

It is great shame for an old man to be ignorant in the knowledge of Gods law.

Idleness engendreth ignorance, and ignorance engendreth error.

There is nothing worse then to live beastly, and out of honest order: and the greatest and most evident cause thereof is the sin of ignorance, which is an utter enemy to knowledge, *Plato.*

Through want of wit commeth much harm, and by means of ignorance much good is left undone.

Where there is no capacity, there persuasions are in vain, *Socrat.*

It is better teaching the ignorant by experience, then the learned by wisdom.

To rule without regard, to urge without reason, and to laugh immoderately, are manifest signes of ignorance.

Ignorance in adversity is a blessing, in prosperity a scorn, in science a plague.

He that knoweth not how much he seeketh, doth not know when to find that which he lacketh.

There can be no greater ignorance then presumptio.

Ignorance is no excuse for faults, sith we have power of knowledge.

It

It is better to be unborn then untaught: for Ignorance is the root of misfortune, *Plato*.

Ignorance is never known to be ignorance, till it be matched with knowledge.

The ignorant man hath no greater foe then his own ignorance, for it destroyeth where it liveth, *Lactan*.

Here is an ignorant Musitian that can sing but one song, but he is more accused than knoweth no verur.

Ignorance is a dangerous and spirituall saying, which all men ought warily to shun, *Greg*.

Ignorance is a sickness of the minde, and the occasion of all error.

The soul of man receiving and comprehending the divine understanding, conducteth all things rightly and happily; but if she be once joyned with ignorance, she worketh cleane contrary, and the understanding is unto the soul as the light to the body, *August*.

From their lowd mother ignorance, issue two Daughters, Falshood and Doubt.

It is reported that Pope *Celestine* the fifth deposed himself by reason of his ignorance.

Ignorance beleeueth not what is seeth.

He that is ignorant in the truth, and led about with opinions, must needs erre.

Ignorance is a voluntary misfortune.

Ignorance is the mother of errors.

The harder we receive our health, because we were ignorant that we were sick.

From small errors, not let at the beginning, spring oft times great and mighty mischiefs.

The chiefest cause and beginning of error, is when men imagine those things to please God, which please themselves, and those things to displease God, where-with they themselves are discontented.

An error begun is not to be overcome with violence, but with truth.

Custom,

Customs, though never so ancient, without truth,
is but an old error, *Cyprian*.

He that erreth before hee know the truth, ought the
sooner to be forgiven, *Cyprian*.

A wilfull minded man is subject to much error.
Vnicum est bonum, scientia, & malum unicum, igno-

rantia.
Imperitiam comitatur temeritas,

Of Goodnesse.

Defir. Goodnesse is that which includeth in it selfe a
dignity that savoureth of God and his works, having
a perpetuity and stedfastnesse of godly substance.

Goodnesse in generall makes every one think the
strength of vertue in another, whereof they finde
the assured foundation in themselves, *Plato*.

As oft as we doe good, we offer sacrifice.

It is too much for one good man to want.

A man may be too just and too wise, but never too
good, *Saerast*.

The humour of youth is ever to think that good,
whole goodnesse he seeth not.

There is no good unless it be voluntary.

A good mans wish is substance, faith and fame,
glory and grace, according to the same.

A man is not to be accounted good for his age,
but for his charitable actions.

He may worthily be called good, which maketh o-
ther men wiser the better for his goodnesse.

Thou canst not be perfectly good, when thou hast
thine enemy; what shalt thou then be, when thou ha-
test him that is thy friend, *Saerast*.

There is no greater delectation and comfort to a
good man, then to be seen in the company of good
men, *Plato*.

The further a good man is known, the further his
virtue

Common wealth.
renewed, and root themselves in mens hearts
and remembrance.

Whatsoever is right and honest, and joynd with
vertue, that alone is onely good.

He that is mighty, is not by and by good, but he
that is good, is presently mighty, *Isocrates.*

The goodnesse that proceedeth from an ignorant
man, is like the heards that grow upon a dung hill.

Riches will decay, prosperity may change, but good-
nesse doth continue till death.

The more our grace and goodnesse doth increase,
the more our soules addresse themselves to God, *Basil.*

As God is all goodnesse, so loveth he all good things,
as righteousness and vertue, and hateth vice and wick-
ednesse.

The goodnesse of the soule is the most principall
and chiefeest goodnesse that can be, *Plato.*

*Vir bonus & prudens (qualem vix repperit nūm
Miliūm & cunctis hominum consultus Apollo)*

Judex ipse sui totum se explorat ad unguem.

*Difficilis est hominibus persuadere, bonitatem prop-
ter ipsam diligendam, Cicero.*

Of Comfort.

Defin. Comfort is any ease, help, or consolation in our
troubles and adversities, which disburdening the
minde, restores it to calm and quiet patience.

Comfort in extremity healeth many wounds, pa-
cifieth the discontented heart, and governeth the
minde.

Troubles are but instructions to teach men wit:
for by them thou mayest know falshood from faith, &
thy trusty friend from thy traiterous foe.

Despaine not when all worldly means are done, for
God will raise thee, if thou trust in him, *August.*

Grieve not at afflictions, for they are the rods
wherewith God beateh his children.

There

There is nothing grievous, if the thought make it not.

Art thou backbited? rejoyce, if guiltlesse; if guilty, amend.

Be not discontented at the losse of children, for they were born to die.

There is nothing the world can take away, because the world giveth nothing; fame perisheth, honours fade, wealth decayeth; truly true riches is our constancy in all casualties.

All things are vaine, which are under the Sun; all things continuall labour and travell; what hath a man to mourne for them, when all things he can lose in this life, are but fading and miserable?

That comfort is vaine that taketh not away the grief, *Plato*.

To a minde afflicted with sorrow, the best remedy is, to defer counsell untill the party be more apt to take consolation, *Marc. Aurel.*

Let not sorrow over-much molest thee, for when thou hast wept thy worst, grief must have end.

Wrong is the triall of thy patience.

Sicknesse is the prison of the body, but comfort the liberty of the soul, *Plato*.

The best comfort to a miser, is to behold the overflow of his wealth.

The suspectlesse, the temperate, and the wise men are never uncomfortable.

By sorrow the heart is tormented, by comfort when it is half dead it is revived.

Sad sighes write the woes of the heart, and kinde speeches comfort the soul in heavinesse.

Assurance puts away sorrow, and fear poisoneth comfort, *Stoic.*

He that will be truly vallant, must neither let joy nor grief overcome him; for better not to be, then to be a bond-slave to passion.

D

He

He that covereth comfort without sorrow, must apply his wit in following wisdom.

To friends afflicted with sorrow, wee ought to give remedy to their persons, and consolation and comfort to their hearts.

The multiplying of comfort is the asswaging of cares, *Salus*

In the middle of all thy troubles, be this be thy chiefest comfort: hard things may be multiplied, fruit things may be bestowed, and hard things shall never grieve him that can handsonely bear them.

Sorrow seldom taketh place in him that abstaineth from four things: that is, from hastinesse, willfull from waiknesse, pride, and sloth.

Mala de te loquuntur homines, sed mali non de te loquuntur, sed de se.

Pluribus principium, melior fortuna sequitur est.

Of Patience.

Defin. Patience is a habit that consisteth in sustaining stoutly all labours and griefs, for the love of honesty: it is the excellent good thing, that keepeth the tranquillity of our spirit as much as may be, in adversities, and not to complain of that which is uncertain.

Patience is a voluntary adventuring of hard things, for the desire of virtue, *Socrates.*

The remedy of injuries, is by continual patience to learn to forget them, *Poet.*

He is worthy to be counted courageous, strong, and stout, who doth not only with patience suffer injuries, rebukes, and displeasures done unto him, but also doth good against those evils, *Epictetus.*

Better it is to offer thy self in Triumph, than to be drawn to it by delusion, *Apollonius.*

It is a speciall sign of heroeical magnanimity, to despise light wrongs, and nothing to regard mean adventures.

It is good to forbear to talk of things needlesse to be spoken, but it is much better to conceal things dangerous to be told.

Patience is so like to fortitude, that it seemeth she is either his sister or her daughter, *Wise*.

The common sort doe take revenge for their credit, but noble mindes forgive for their vertue.

Patience without comfort, brings pain of consumption.

It is a pleasant carrying, that stayeth from vill doing.

The end of patience is the expectation of promises.

That is to be born with patience, which cannot be redressed with carefulnesse.

It is no must to suffer persecutions, if we have no patience therein.

It is more safety to forget an injury, then to revenge it.

The sweetest salve for misery is patience, and the onely medicine for want is content.

Patience is the best salve against love and fortune.

To suffer infirmities, and dissemble mishap, the one is the office of a constant sick man, the other of a cunning State-man.

To be discreet in prosperity, and patient in adversity, is the true motion and effect of a virtuous and valiant minde, *Cicero*.

Quintus Fabius, after he had been Consul, durst not to march under the Ensigne of other Consuls.

Patience being oft provided with injuries, breaketh forth at last into fury.

It is good for a man to win the best, to think up the worst, and patiently to suffer whatsoever doth happen.

Humility, Patience, and fair speech are the pacifiers of wrath.

Hee seemeth to bee perfectly patient, that in his
suy can subdue his own affections.

Patience and perseverance are two proper notes
whereby Gods children are truly known from Hypo-
crites, counterfeites, and dissemblers; August.

In suffering of afflictions patience is made more
strong and perfect.

Troubles that come of necessity, ought to bee
borne with boldnesse and good courage.

The best way for a man to bee avenged, is to con-
temn Injury and rebuke, and to live with such honesty
and good behaviour, that the doers of wrong shall at
last be therof ashamed; or at the least lose the fruit
of his malice; that is, he shall not rejoyce, nor have
glory of the hinderance and damage, Plato.

Serpens, sitis, ardor, arena,

Dulcia virtuti, gaudet patientia dura;

Leniter ex merito quicquid patiare fraudum est.

Of Friendship.

Defin. Friendship is a community of a perpetuall will,
the end whereof is fellowship of life; and it is fra-
med by the profit of a long continued love. Friendship
is also an inveterate and ancient love, wherein is
more pleasure then desire.

Friendship is a perfect consent of things appertain-
ing as well unto God as to man, with benevo-
lence and charity.

Friendship in good men is a blessing, & stable con-
nexion of sundry wills, making of two persons one, in
having and suffering: And therefore a friend is pro-
perly called a second self, for that in both men is but
one minde, and one possession. And that which more
is, a man rejoyceth more at his friends good hap then
he doth at his own, Aurel.

True and perfect friendship, is to make one heart &
mind of many hearts & bodies.

It is the property of true friends to live and love together; but fained friends fly from a man in time of tryall.

Friendship judgeth with partiality, and affection winketh at apparent follies.

A friends love cannot be recompensed with riches when (for his friend) he putteth his life in jeopardy.

To dissuade a man in a course of honour, were not the part of a friend, and to set one forward in folly, no discretion in a man.

Friends meeting after long absence, are the sweetest flowers in the garden of true affection.

The love of men to women, is a thing common of course, but the friendship of man to man is infinite and immortall, *Plato*.

The fellowship of a true friend in misery, is always sweet, and his counsels in prosperity are always fortunate.

Friendship being an equity of reciprocall good will, is of three kindes; the one of neighbourhood, the other hospitality, the last love, *Arist*.

Love is confirmed either by gifts, or study of virtue; then goeth it from a passion to a perfect habite; and so leaveth the name of love, and is called friendship, which no time can violate.

We ought to use a friend like gold, to try him before we have need.

Hee is a true friend, whose care is to pleasure his friend in all things, moved thereunto by a meer good will which he beareth unto him, *Arist*.

It is no small griefe to a good nature to try his friend, *Esopi*.

To beg a thing at a friends hand, is to buy it.

Perfect amity consisteth in equality, and agreeing of the mindes.

A friend unto a friend, neither hideth secrets, nor doth hee mony.

The want of friends is perillous, but some friends prove tedious.

The words of a friend joyned with true affection, give life to the heart, and comfort to a care-oppressed minde; *Chilo.*

Friends ought always to be tryed before they be trusted, lest flaying like the Castoree, as if they had fire, they be found when they be touched to be without fire.

Good will is the beginning of friendship, which by use causeth friendship to follow.

If thou desire to be thought a friend, it is necessary that thou doe the works that belong unto a friend.

Among friends there should be no cause of breach, but with a dissembler no care of reconciliation.

Here is a friend indeed that lightly forgetteth his friends offence.

Proud and scornfull people are perillous friends.

Friendship ought to be engendred of equality, for where equality is not, friendship cannot long continue; *Cicero.*

Where true friends are knit in love, there sorrows are shared equally.

Friends must be used as Musicians tune their strings, who finding them in discord, doe not break them, but rather by intension of restitution frame them to a pleasant concert.

In musick there are many discords, before they can be framed to a Diapason; and in contracting of good will, many jarres before there be established a true and perfect friendship.

A friend is in prosperity a pleasure, in adversity a place, in grief a comfort, in joy a merry companion, and at all times a second self.

A friend is a precious Jewell, within whose bosome one may unload his sorrows, and unfold his secrets.

A fire and heat are inseparable, so are the hearts of faithfull friends, *Trist.*

Hee that promiseth speedily, and is long in performing, is but a slack friend.

Like as a Physician cureth a man secretly, he not seeing it, so should a good friend help his friend privily, when he knoweth not thereof.

The injury done by a friend, is much more grievous then the wrong wrought by an enemy.

Friendship is given by nature for a help to vertue, not for a companion of vices.

Friendship ought to resemble the love between man and wife, that is, of two bodies to be made one will and affection.

The property of a true friend, is to perform more then he promiseth; but the condition of a dissembler, is to promise more then he meaneth to perform.

Great proffers are meet to be used to strangers, and good words to true friends.

If thou intend to prove thy friend, stay not till need and necessity urge thee, lest such trial be not only unprofitable and without fruit, but also hurtfull and prejudiciall.

The opinion of vertue is the fountain of friendship.

Faint friends resemble Crows, that fly not but toward such places where there is something to be fed upon.

He that seeketh after a swarm of friends, commonly falleth into a wasps nest of enemies.

Friendship oftentimes is better then Consanguinity.

A friendly admonition is a speciall point of true friendship.

It is best to be praised of those friends, that will not spare to reprehend us when we are blame-worthy.

He that will not hear the admonition of a friend, is worthy to feel the correction of a foe.

He which goeth about to cut off friendship, doth even as it were goe about to take the Sun from the world, *Cicero*.

There is no more certain token of true friendship, then is consent and communicating of our cogitations one with another, *Cic.*

Vnity is the essence of amity.

He that hath no friend to comfort him in his necessity, lives like a man in the wilderness, subject to every beasts tyranny, *Bias*.

Believe after tryall, and judge before friendship.

The fault which thou sufferest in thy friend, thou committest in thy self.

Shew faithfulness to thy friend, and equity to all men, *Protag.*

No wise man will chuse to live without friends, although he have plenty of worldly wealth.

Though a wise man be contented and satisfied with himself, yet will he have friends, because he will not be destitute of so great a vertue.

There be many men that want not friends, and yet lack true friendship.

Never admit him for thy friend; whom by force thou hast brought into subjection.

He is not meet to be admitted for a faithful friend, which is ready to enter amity with every one.

Admit none to thy friend, except thou first know how he hath dealt with his other friends before; for look how hee hath served them, so will he likewise deal with thee.

The agreement of the wicked is easily upon a small occasion broken, but the friendship of the virtuous continueth for ever, *Hermes*.

As mighty floods, by how much they are brought into small rivers, by so much they lose of their strength; so friendship cannot be amongst many, without abating the force thereof, *Blato*. Be

Be slow to fall in friendship, but when thou art in, continue firm and constant, *Socrat.*

*Illud amicitia quondam venerabile nomen
Prostat, & in questu pro meretrice sedet.*

Of Temperance.

Defin. Temperance is that light which driveth down round about her the darknesse and obscurity of passions: she is of all the vertues most wholesome: for she preserveth both publikely and privately humane society, she listeth up the soul miserably thrown down in vice, and restoreth her again into her place; it is also a mutuall consent of the parts of the soul, causing all disorder and unbridled affections, to take reason for a rule and direction.

Temperance calleth a man back from grosse affects and carnall appetites, and letteth him not to exceed, neither in foolish nor in ungodly sorrowing, *Solon.*

A young man untemperate, and full of carnall affection, quickly turneth the body into age and feeble infirmities, *Anaxagoras.*

He cannot commend temperance, that delighteth in pleasure, nor love government that liketh riot.

Constancy and temperance in our actions maketh vertue strong.

Men must eat to live, and not live to eat.

In private families, continence is to be praised, in publike Offices, Dignity.

Intemperance is the fountaine of all our perturbations.

The pride of the flesh, is to be curbed and restrained with the sharp bit of Abstinence, *Arist.*

The moderation of the minde, is the felicity thereof.

Frugality is the badge of discretion; riot, of intemperance.

D. 3. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

He that is not puffed up with praise, nor afflicted with adversities, nor moved by slanders, nor corrupted by benefites, is fortunately temperate.

He that fixeth his whole delight in pleasure, can never be wise and temperate.

Temperance by forbearing to be revenged, reconciling our enemies, and by good government conquers them.

Temperance is rich in most losses, confident in all perils, prudent in all assaults, and happy in it selfe, *Merites.*

It is not Temperance which is accompanied with a fearfull minde, but that is true Temperance, where the heart hath courage to revenge, and reason power to restrain the heart.

Trim not the house with Tables and Pictures, but paint and gild it with Temperance: the one vainly feedeth the eyes, the other is an eternall ornament which cannot be defaced, *Epictetus.*

Temperance is so called, because it keepeth a mean in all those things which belong to the delighting of the body, *Arist.*

Temperance cryeth, *Ne quid nimis, Solon.*

The parts of Temperance, are Modesty, Shamefastnesse, Abstinence, Continency, Honesty, Moderation, Sparingnesse, and Sobriety, *Plato.*

Justice may not be without temperance, because it is the chief point of a just man, to have his soule free from perturbations.

Heroicall vertues are made perfect by the mixture of temperance and fortitude; which separated become vicious.

A temperate man which is not courageous, quickly becommeth a Coward, and faint-hearted.

Temperance is the mother of all duty and honesty.

In temperance a man may behold modesty without any perturbation of the soule.

Tempe-

Temperance compelleth men to follow reason, bringeth peace to the minde, and mollifieth the affections, with concord and agreement, Secret.

He is worthy to be called a moderate person, which firmly governeth and bridleth (through reason) the vice of sensuality, and all other grosse affections of the minde, Angel.

Nihil reperiri potest tam eximium, quam istam virtutem moderatricem animi, temperantiam non latere in tenebris, neque esse abditam, sed in luce, Cicero.

Non potest temperantiam laudare ut, qui ponit summum bonum, voluptatem est enim temperantia libidinum inimica.

Of Innocency.

Defin. Innocency is an affection of the minde, so well framed that it will hurt no man, either by word or deed; a tower of brasse against slanders, and the only balm or cure for a wounded name; strengthening the conscience, which by it knoweth his own purity.

There can be no greater good then Innocency, nor worse evill then a guilty Conscience.

The innocent man is happy, though he be in Pharis Bull, Cicero.

Great callings are little worthy, if the ymind be not content and innocent.

The heart pricked with desire of wrong, moleth sick the innocency of the soul.

Riches and glory are broken Pillars, but innocency is an unmoving Column.

Innocency and Prudence are two anchors, that cannot be torn up by any tempest.

Innocency to God is the chiefest incense, and a conscience without guilt is a sacrifice of the sweetest savour, say.

Innocency being stopped of the malignancy, taketh

breath and heart again, to the overthrow of her enemies, *Cicero*.

As fire is extinguished by water, so innocency doth quench reproach.

Of all treasures in a Common-wealth, the innocent is most to be esteemed.

Innocency is in some sort the effect of Regeneration, *Bern*.

Religion is the soul of innocency, moving in an unspotted conscience.

Innocency is built upon divine reason.

Humane happiness consisteth in innocency of the soul; and uncorrupt manners.

All innocency consisteth in mediocrity, as all vice doth in excess.

Innocency is a good which cannot be taken away by torment, *Marc. Aurel.*

Innocency is the most profitable thing in the world, because it maketh all things else profitable.

Innocency, Palm-like, groweth in despite of oppression.

Beauty is a flower soon withered, health is soon abated, strength by incontinence abated, but innocency is divine and immortall.

Innocency is an assured comfort, both in life and death.

As length of time diminisheth all things, so innocency and vertue increaseth all things.

The fear of death never troubleth the minde of an innocent man, *Cicero*.

Age breedeth no defect in innocency, but innocency is an excellence in age.

Nature, reason, and use, are three necessary things to obtain innocency by, *Lucan*.

Ut Nepenthes herba addita poculis, omnem conviviis tristitia discedit, ita bona mens insita nobis, omnem vitæ sollicitudinem abolet.

Qf.

Of Kings.

Defin. Kings are the supream Governours and rulers over States and Monarchs, placed by the hand of God, to figure to the world his Almighty power: if they be vertuous, they are the blessings of the Realm; if vicious, scourges allotted for their subjects iniquities.

THe Majesty of a Prince is like the lightning from the East, and the threats of a King like the noise of thunder.

Kings have long arms, and Rulers large reaches.

The life of a Prince, is the rule, the square, the frame and form of an honest life; according to the which their subjects frame the manner of their lives, and order their families: and rather from the lives of Princes doe subjects take their patterns, and examples, then from their Laws.

Subjects follow the example of their Princes, as certain flowers turn according to the Sun, *Horace*.

Princes are never without Flatterers to seduce them, ambition to deprave them, and desires to corrupt them, *Plato*.

It belongeth to him that governeth to be learned, the better to know what he doth; wise, to find out how he ought to doe it; discreet, to attend and take opportunity; and resolute in the action of justice, without corruption or fear of any.

It is necessary for Princes to be stout, and also rich; that by their stoutnesse they may gather their own, and by their riches repress their enemies.

It is better for a Prince to defend his own Country by justice, then to conquer others by tyranny.

That Prince who is too liberall in giving his own, is afterwards through necessity compelled to be a tyrant, and to take from others their right.

As

As Princes become Tyrants for want of riches, so they become vicious through abundance of treasure, *Plato*.

When an unworthy man is preferred to promotion, he is preferred to his own shame.

The Prince that is feared of many, must of necessity fear many.

The word of a Prince is faith royall.

Princes must not measure things by report, but by the way of conscience, *Sacrat*.

It behoveth a Prince or Ruler, to be of such zeal and godly courage, that he always shew himselfe to be a strong wall for the defence of the truth.

The Princes Pallace is like a common fountain of spring to his City or Country, whereby the common people by the cleanness thereof be long preserved in honesty, or by the impurenesse thereof are with sundry vices corrupted.

A King ruleth as he ought, a Tyrant as he list; a King to the profit of all, a Tyrant onely to pleasure a few, *Arist*.

A King ought to refrain the company of vicious persons: for the evill that they commit in his company is accounted his, *Plato*.

Rulers doe sin more grievously by example then by act; and the greater governances they bear; the greater account they have to render, that in their own precepts and ordinances they be not found negligent.

Not onely happy, but also most fortunate, is that Prince, that for righteousnesse of justice is feared, and for his goodnesse beloved.

The greater that a Prince is in power above others, the more he ought to excell in vertue above others.

When Princes most greedily doe prosecute vices, then their enemies are busie in weaving some web of deadly danger, *Quint*.

Princes

Princes by charging their Kingdomes with iust Tributes, procure from their subjects a wilfull denyall of due and most iust payements.

He that possesseth an Empire, and knoweth not how to defend it, may lose his possession before he know who offended him.

It little profiteth a Prince to bee Lord of many Kingdomes, if on the other part hee become bond slave to many vices.

It appertaineth unto Princes, as much to moderate their own pleasures, as to give order for matters of importance.

Children born of Kings, are composed of a precious masse, to be separated from the common sort.

Malice and vice taking their full swing, through the careere of the power and liberty which wicked Princes yeeld unto them, doe push forward every violent passion; making every little choler turne to murther or banishment; and every regard and love to rape and adultery, and covetousnesse to confiscation.

A Kingdom is nought else then care of anothers safety; for *Antiochus* told his son *Demetrius*, that their Kingdom was a noble slavery.

Self-love is not fit for Princes; nor pride an ornament meet for a Diademe.

Kings and Princes doe lose more in the opinions they hold, then in the seasons they use. It is no lesse disorder to a Prince to have destroyed many of his subjects, then it is to a Physician to have killed many of his Patients.

Kings as they are men before God, so are they Gods before men, *Lactantius*.

It is very repulsive that the Prince doe according to that law himself, which he would have enacted upon others, *Archi*.

It becommeth a King to take good heed to his Counsellors, in noting who sooth his lusts, and who intend the publike profit; for thereby shall hee know the good from the bad, *Plutarch.*

The strength of a Prince, is the friendship and love of his people.

That King shall best govern his Realm, that reigneth over his people, as a Father doth over his children; *Ages.*

So great is the person and dignity of a Prince, that in using his power and authority as he ought, he bring here among men upon earth, representeth the glorious estate and high Majesty of God in Heaven, *Amb.*

It is requisite for all those that have rule and governance in a Common-weal, under their Prince, to know the bounds of their state, and the full effect of their duty; that by executing justice they may be feared, and by shewing mercy they may be loved, *Lullam.*

It is requisite for Princes, to place such men in authority as care least for it, and to keep them from government that presse forwards to it.

Except wise men be made Governours, or Governours be made wise men, mankind shall never live in quiet, nor vertue be able to defend her self, *Plato.*

He that would be a Ruler or Governour, must first learn to be an obedient subject; for it is not possible for a proud and covetous minded subject to become a gentle and temperate Governour, *Alex. Severus.*

When rule and authority is committed unto a good man, he doth thereby publish his vertue, which before lay hid; but being committed to an evill man, it misistresh boldnesse and licenece to him, to doe that evill which before he durst not doe.

Animata imago Rex putandus est Dei.
Nulla fides regni facit, amissaq; potestas.
Impatiens consortis eris.

Of Nobility.

Defin. Nobility is a glittering excellency proceeding from Ancestors, and an honour which cometh from an ancient Linage and Stock: It is also a praise that proceedeth from the deserts of our elders and forefathers: and of this noblenesse there are three sorts; the first bred of vertue and excellent deeds, the second proceedeth from the knowledge of honest discipline and true sciences, the third cometh from the Scutcheions & Arms of our Ancestors, or from riches.

Nobility is of more antiquity then possessions, Cicero.

The time of our life is short, but the race of Nobility and Honour everlasting, Cicero.

Noblenesse of birth is either universall, or particular; the first, to be born in noble and famous Countries, the latter, to come of noble Progenitors, Arist.

Nobility is best continued by that convenient means whereby it rose.

He is not to be held for noble that hath much, but he that giveth much.

It is requisite for him that is noble born to take heed of Flatterers, for they will bee ready daily to attend his person for profits sake.

Nobility is a title quickly lost; for if riches forsake it, or vertue abandon it, it straightway becommeth as a thing that had never been.

Whatsoever thy Father by his worthinesse hath deserved, belongs not to thee; it is thine own deserts that must make thee noble.

Vertue and noblenesse can never be seen in a man, except he first put away his vices.

He that defendeth his Country by the sword deserves

vethe honour; but he that maintaineth it in peace, meriteth more honour.

The Nobility which we receive from our Ancestors, because it cometh up from our selves, is scarcely to be counted our own.

To come of noble parentage, and not to be endowed with noble qualities, is rather a defamation than a glory.

Noble persons have the best capacities, for whether they give themselves to goodnesse or ungraciousnesse, they doe in either of them so excell, as none of the common sort of people can come any thing nigh them, Cicero.

True Nobility consisteth not in dignity, lineage, great revenues, lands or possessions, but in wisdom, knowledge and vertue, which in man is very nobility, and that nobility bringeth man to dignity.

True nobility is not after the vulgar opinion of the common people, but is onely the praise and surname of vertue.

Omnes boni semper nobilitati favemus, & quia uile est Republica nobiles esse homines dignas maioribus suis, & quia valere debet apud nos clarorum hominum senex de Republica meritorum memoria, etiam mortuorum, Cicero.

— Nobilitas sola est atq; unica virtus.

Of Honour.

Defin. Honour is a passion of the soule, and a mighty desire, naturally coveted of all creatures, yet many times mistaken, by acquaintance with vertue.

Honour and glory labour in mistrust, and are born Fortunes bond-slaves.

Honour is the first step to disquiet, and dominion is attended with envy, Senec.

The Path of a Knight is not limited by value, but by Honour and vertue. Ho-

Honour is the fruit of vertue and truth.

Honour, Glory, and Renown, is to many persons more sweet then life.

It is the chiefest part of honour, for a man to join to his high office & calling, the vertue of affability, lowliness, tender compassion, and pity: for thereby he draweth unto him, as it were by violence, the hearts of the multitude, *Olaus magnus.*

The greater the persons be in authority that commit an offence, the more foul and filthy is the fault.

It better becometh a man of honour to praise an enemy then his friend.

Happy is that Country, whose Captains are Gentlemen, and whose Gentlemen are Captains.

Honour is no priviledge against infamy.

A man ought not to think it honour for himselfe to hear or declare the news of others, but that others should declare the vertuous deeds of him.

To attain to honour, wisdom is the Pole-starre; and to retain it, patience is necessary.

The next way to live with honour, and dye with praise, is to be honest in our desires; and temperate in our tongues.

The conditions of honour are such, that she requireth for him she never law, runneth after him that flies from her, honours him that esteems her not, demandeth from him that wills her not, giveth to him that requires her not, & trusteth him whom she knoweth not.

Noblemen enterprising great things, ought not to employ their force as their own minde willeth, but as honour and reason teacheth, *Ninawa.*

High and noble helts which feel themselves wounded, doe not so much esteeme their own pain, as they are angry to see their enemies rejoyce.

The Captain which subdueth a Country by treaty,

treaty, deserveth more honour then he that overthroweth it by battell.

Honour without quiet, hurteth more the it doth profit.

He that regards his reputation, must second all things to his honour.

The heavens admit but one Sun, and high places but one Commander.

Men in authority are eyes in a State, according to whose life every private man applyeth his manner of living.

It is not the place that maketh the person, but the person that maketh the place honourable, Cicero.

There is more honour purchast in pleasuring a foe, then in revenging a thousand injuries.

Where hate beares sovereignty, honour hath no certainty.

Honour is brittle, and riches are blossomes, which every frost of Fortune causeth to wither.

Better it is for the honourable to bee praised for many foes foiled, then for many Barns filled.

A man having honour and wanting wisdom, is like a fair Tree without fruit.

Exiguum nobis vita curriculum natura circumscripsit, sed honoris cursus sempiternus.

Is bonos videri solet; qui non propter spem futuri beneficii, sed propter magna merita claris viris deservit & datur: estque non invitamentum ad tempus, sed perpetua virtutis premium.

OF Liberality.

Defin. Liberality is an excellent use of those benefites which God putteth into our hands, for the succouring of many, which vertue is altogether joyned together with justice, and ought to be guided by moderation and reason.

Bounties

Bounties best honour is to help the poor; and
happinesse to live in good mens thoughts.

True bounty is never tyed unto suspect.

Liberality is approved by two Fountains; the one
is a sure judgement, the other is an honest favour.

That man is onely liberrall, which distribureth ac-
cording to his substance, and where it is most needful.

Tales. The whole effect of bounty is in love.

The whole effect of bounty is in love.

Who in their bounty doe begin to want, shall in
their weaknesse finde their friends and foes.

He is called a liberrall man, which according to his
revenues giveth freely, when, where, and to whom
he should.

He that may give, and giveth not, is a cleer enemy,
and he that promisseth forthwith, and is long before
he perform, is a suspicious friend.

Gifts make beggers bold, and he that lends must
lose his friend, or else his money, without heed.

Bounty hath open hands, a zealous heart, a con-
stant faith in earth, and a place prepared in heaven.

He never gives in vain, that gives in zeal.

They that be liberrall do with-hold or hide nothing
from them whom they love, whereby love increaseth,
and friendship is also made more firm and stable.

As liberality maketh friends of enemies, so pride
maketh enemies of friends.

Liberality and thankfulness, are the bonds of con-
cord.

A liberrall minded man can never be envious.

Bounty for giving frail and mortall things receives
immortall fame for his reward.

The deeds of the liberrall doe more profite the giver,
then benefit the receiver.

Liberality in a noble minde is excellent, although
it exceed in the terms of measure.

A

A liberal heart is not without benevolence, though sometimes through misfortune ability be wanting.

It is a token of righteousness to acknowledge heavens liberality, and to give praises to God for so great benefits, *Psalm.*

The office of liberality consisteth in giving with judgement, *Eccl.*

That Liberality is most commendable, which is showed to the distressed; unless they have deserved that punishment; for good deeds bestowed upon undeserving persons, are ill bestowed.

The best property in a thing, is to let no man excell in it, in liberality, *Agustine.*

Extra fortunam est quicquid donatur amicis. *Seneca.*
Quis dolens salus semper habetur spes. *Ovid.*

Liberitate qui utitur, benevolentiam sibi conciliat, & (quod optissimum est ad quietem vitam) charitatem.

Of Benefits.

Defn. Benefits, are those good turns which are received either by desert, or without desert, tending to our happiness of life, or amendment of manners.

It is a great commendation in the giver, to bestow many benefits upon him, which deserve well; and deserve nothing as to abundance of wisdom.

He that mindeth to give, must not say, Will you have any thing?

If thou promise little and perform much, it will shake thy benefits to be otherwise than kindly received; *Matth.*

It is not good to know how to despise dignity, dost unjustly ask it.

It is good to be beneficent to the giving thereof, which bestows his gift on a worthy man.

It is good to be beneficent to the receiving thereof, which bestoweth them upon such as do well deserve them.

The liberall man doth daily seek our occasion to put his virtue in practice, &c.

The memory of a benefit doth soon vanish away, but the remembrance of an injury sticketh fast in the heart.

He is a Conquerour which bestoweth a good turn, and he vanquished which receiveth it.

As the Moon doth shew her light in the World, which she receiveth from the Sun, so we ought to bestow the benefits received of God, to the profit and commodity of our neighbour.

This is a Law that should be observed betwixt the giver and the receiver, the one should straightway forget the benefit bestowed, and the other should always have it in remembrance. *Solus*

It becommeth him to hold his peace that giveth a reward, far better then it becommeth him to be silent that receiveth a benefit.

He that doth thankfully receive a benefit, hath paid the first pension thereof already.

Hee that thinketh to be thankfull, doth straightway think upon recompence.

That gift is twice double to be accepted of, which cometh from a free hand and a liberall heart.

It becometh a man in receiving of benefits to bee thankfull, though he want power to requite them. *Mar.*

A benefit well given recovereth many losses. The remembrance of a good turn, should comfort the receiver thankfull.

Not gold, nor silver, nor ought we receive of to be accounted a benefit, but the minds of him which giveth.

He that giveth a benefit, who giveth with a bad heart, is a worse enemy to him that receiveth, than he that receiveth with a bad heart.

Ita sunt omnes nostri cives.
 They are all our citizens, &c.

*Si quid peccatum est, plumbeus iras geritur.
Beneficium nec in puerum nec in senem confregimus
est: in huic, quia perit antequam gratia referenda datur
opportunitas; in illum, quia non meminit.*

Of Courtesie.

Defin. Courtesie is a vertue, which belongeth to the courageous part of the soul, whereby we are hardly moved to anger. Her office and duty is to be able to support and endure patiently those crimes which are laid upon her: not to suffer herselfe to be hastily carried to revenge, nor to be too easily spurred to wrath, but to make him that possesseth her, mild, gracious, and of a stayed and settled minde.

Courtesie in Majesty, is the next way to binde affection in duty.

As the tree is known by his fruit, the gold by the touch, and the bell by the sound: so is mans birth by his benevolence, his honour by his humility, and his calling by his courtesie.

Many more were the enemies that *Cæsar* pardoned, then those he overcame.

The noblest conquest is without bloodshed.

Courtesie bewaileth her dead enemies, and cherisheth her living friends.

The courteous man reconcilleth displeasure, the froward forgetteth hate.

Proud looks lose hearts, but courteous words win them, *Ferdin.*

Courtesie covereth many imperfections, and preventeth more dangers.

It is a true token of Nobility, and the certaine mark of a Gentleman, to be courteous to strangers, patient in injuries, and constant in performing what he promisseth.

As the peage straineth the Lute, things, so courtesie

the stretcheth the heart-strings.

Courtesie is that vertue whereby a man easily appeaseth the motions and instigations of the soule, caused by choler.

Courtesie draweth unto us the love of strangers, and good liking of our owne Countrymen.

He that is milde and courteous to others, receiveth much more honour then the party whom he honoureth, *Plut.*

They lie who say that a man must use cruelty towards his enemies, esteeming that to be an Art only proper to a noble and courageous man, *Cicero.*

Mildnesse and courtesie are the characters of an holy soule, which never suffereth innocency to be oppressed.

It becommeth a noble and strong man, to be both courageous and courteous, that he may chastise the wicked, and pardon when need requirerh, *Plut.*

The rigour of Discipline directeth Courtesie, and Courtesie directeth Order, the one will be forth and commend the other, so can neither rigor shall be rigorous, nor courtesie dissolute.

As it belongeth to the Sun to lighten the earth with his beames, so it pertaineth to the vertue of a Prince, to have compassion and be courteous to the miserable.

Sic est homines imprudentis leges non habere, neque verum iustitiam, ut praeceptum est imperator, certe est inhumanum, Cicero.

Of Justice.

Defin. Justice is godlinesse, and godlinesse is the knowledge of God: it is moreover, in respect of man, looking for an equal distribution of right and of lawes.

Justice allows no priviledge to defrauda man of his patrimony.

Justice is a virtue that gives every man his own by
even portions.

Delay in punishment, is no privilege of pardon.

Justice is the badge of Vertue, the staff of Peace, and
the maintenance of Honour, &c.

It is a sharp sentence that is given without judge-

Good mens' cares are always open to full mens' prayers, Ba'al.

Not the pain, but the smile, maketh the Martyr.

The office of a Justice is to be given for merit, not for auction.

A public fault ought not to suffer a secret punishment.

Justice and order are the only preservers of world-civilization.

The path which true Justice doth consist of, are in number seven, Charity, Friendship, Concord, Good-will, Peace, Gentleness, and Faithfulness.

June is a pale, blind young girl before her face
and a smile in the sun. She is a girl to know that June
is a girl to know that June is a girl to know that June

In others were erected certain images of judges with their hands upon a law, that judges should not be in danger of being taken for by any person drawn from that which is right and law, Quia in thought an

A good Judge is true in word, honest in thought, and
 virtuous in his deed; without feare of any but God,
 without hate of any but the wicked.

There are two kinds of injustice, the one is of those who do wrongfully over it, and the other is of those who, though they are able, yet will they not defend the wrong from them unto whom it is wickedly offered.

He that politickly intendeth good to the Common-wealth, may well be called just; but he that practiseth onely for his owne profit is a vicious and wicked person.

A good Magistrate may be called the Physician of the Common-wealth.

He is a good Judge that knoweth how and where to distribute.

He that flyeth judgement, confesseth himselfe to be faulty.

The Judge himselfe is condemned, when the guilty person is pardoned.

As a Physician cannot see every secret grief, but upon observation may apply a curable medicine for the hidden disease, so many can discover a mischief which the Magistrate seeth not, but the Magistrate alone must remedy the same.

A Justice ought to doe what willingly which he can doe, and what modestly which he cannot doe.

As there is no assurance of faire weather untill the sky be cleare from cloudes, so there can be in no Common-wealth a grounded peace and prosperity, where there is no true resolution of offences, as well as of right.

Philosophers make foure sorts of Justice; the first Ordinall, the second Naturall, the third Civil, the fourth Iustitiall.

Justice is a perfect knowledge of good and evil, agreeing to naturall reason.

Justice is a science of the values, respecting all men according to their worthiness. Justice is a science of the values, respecting all men according to their worthiness. Justice is a science of the values, respecting all men according to their worthiness.

Justice is a science of the values, respecting all men according to their worthiness.

with extreame detestation.

Celestiall Justice is a perfect consideration and dutifull acknowledging of God.

Naturall Justice, is that which all people have in themselves by Nature.

Judiciall Justice depends upon Lawy made for the commoditie of a common-weale.

Justice is a measure which God hath ordained amongst men upon earth, to defend the feeble from the mighty, the truth from falshood, and to force out the wicked from among the good.

Every man in generall loveth Justice, yea they all hate the execution thereof in particular.

Fortitude without wisdom, is but rashnesse; wisdom without justice, is but craftinesse; justice without temperance is but cruelty; temperance without fortitude, is but savagenesse.

Equity judgeth with lenity; lawes with exactnesse.

Hatred, love, and covetousnesse, causeth Judges oftentimes to forget the truth, and to leave undone the true execution of their charges.

It is better for a man to be made a Judge among his enemies, then among his friends; for of his enemies he should make one his friend, but among his friends he shall make one his enemy.

Justice of the Poets is fained to be a Virgin, and to have reigned among men in the golden world, who being by them abused, forsooke the world, and returned to the kingdome of Jupiter.

Justitia sine prudentia plurimum poterit; sine iustitia nihil valebit prudentia. Cicero.

Ubi iustitia nulla est capitalis poena, quam primum mittam, et maxima salutem, id agens ut boni viri videantur. Cicero.

Of Lawes.

Dein, The Law is a singular reason imprinted in the

There commanding those things that are to be done, and forbidding the contrary: it is divided into two parts; that is the Law of Nature, and the Law written: the Law of Nature is a sense and feeling which every man hath in himselfe, and in his conscience, whereby he discerneth betwene good and evil, as much as sufficeth to take from him the cloake of ignorance, in that he is reprov'd even by his owne minne. The Law written, is that which is divided into Divinity and Civility; the first teaching Manners, Ceremonies, and Judgements: the latter, matters of Policy and Government.

The Vertues of the Law are foure, to beare sway, to forbid, to punish, and to suffer.

The precepts of the Law may be comprehended under these three points, to live honestly, to hurt no man wilfully, and to render every man his due carefully, &c.

Whatsoever is righteous in the Law of man, the same is also righteous in the Law of God: For every Law that by man is made, must alwaies be consonant to the Law of God.

The Law is a certaine rule, proceeding from the minde of God, perswading that which is right, and forbidding that which is wrong.

Evill Judges do most commonly punish the purse, and spare the person.

Judges ought to dispatch with speed, and answer with patience.

Law and wisdom are two laudable things, for the one concerneth Verme, and the other good conditions.

The Law was made to no other end, but to bridle such as live without reason of Law.

A true & faithful heart standeth more in awe of his superiour, whom he loveth for feare, then of his Prince,

whom he search for love.

An collatione, being for conclusion, after so ancient, is sought else than the clancie of error, *Salus*.

How many more Taverns, so many more drablers; the number of Physicians, the increase of diseases; the more account that Justice is made of, the more suing for the meer Lawes, the more corruption, *Plato*.

The home, understanding, counsell, and soule in a Common-wealth, are the good Lawes, and Ordinances that is useful, *Cicero*.

To restraine punishment is a great error in government.

It becommeth not a Law-maker to be a Law-breaker, *Bias*.

Those Countries must needs perish, where the Common Lawes be of little effect.

Those Cities in which there are no severe Lawes for the punishing of sin, are rather to be counted for nests for monsters, then places habitable for men, *Plato*.

Four things belong to a Judge; to hear conscientiously, to answer wisely, to consider soberly, and to give judgement without partiality, *Socrates*.

A man ought to love his Prince loyally, to keep his Lawes carefully, and to defend his Country valiantly.

Chiefly there are to be obeyed and revered, one God, one King, and one Law.

Four Customes are more pleasant to be recovered, then profitable to be followed; the liberation of neighbours, the gallantnesse of women, the good use of wine, and the mirth and joy at feasts.

Lawes are like Spiders webs, which catch the small Flie, and by the great break the crow.

The Lawyer that pleads for a mighty man in a wrong cause, must either forget the Truth, or forsake his Client.

The manner of Law for a Common-wealth is, that the people among themselves live in peace and concord, without strife or dissension, &c.

Laws doe wear the weaker sort of men, but the mighty are able to withstand them.

The Law is a strong and forcible thing, if it get a good Prince to execute it.

The Law that is perfect and good, should have no superiour condemned or justified, until his cause were both thoroughly heard, and understood as it ought.

An evil Law is like the shadow of a Cloud, which vanisheth away so soone as it is seene.

Quis facit leges, nisi sola potestas regnat?

Aut ubi paupertas vincere nulla potest?

Tempus utinam sit, in quo defendere leges.

Nunquam stultitia Iudicium eripiet.

Of Counsell.

Defin. Counsell is a holy thing, it is the sentence or advice, which particularly is given by every man for that purpose assembled; it is the key of certainty and the end of all doctrine and study.

There is no man so simple that he can give counsell, though there be no neede: and there is none so wise of himselfe, or that he will be willing to heare counsell in time of necessity.

It is the chiefest thing in the world to give good counsell, as touching man, and whether that man can be followed or not.

Take no counsell of a man given wholly to this world, for his advice will be after his owne desire, *Pythag.*

Make not an envious man, a drunkard, nor him that is intemperate to a woman, or thy counsell, for it is dangerous for them to keepe close thy secrets.

Good counsell may properly be called the beginning and ending of every good worke.

It is requisite for a man to consult and determine of all things with himselfe, before he take the counsell or advice of his friend.

He that doth nothing without good advice, neede not repent him after the deed.

It is better to preferre the steadfast counsell of advised policy, then the rash enterprise of a malapert boldness.

Counsell doth more harme then good, if the giver thereof be not wise, and he which receiveth is very parient.

Counsell is to be given by the wise, and the remedy by the rich.

In counsels we must be hard to resolve, and constant to performe.

He that useth many counsels, is not easily deceived.

In time of necessity a wise man will be glad to heare counsell.

As it is the part of a wise man wisely to consult and give counsell, so it is the duty of a wary man heedfully to conceive and uprightly to judge.

It is an easie thing for a man being in perfect health to give counsell to another that is sicke, but it is hard for the sicke man to follow that counsell.

The greatest benefit that one friend can doe for another is in weighty matters to succour him with good counsell.

Parva sunt foris arma, nisi est consilium domi.

Non viribus, aut velocitatibus aut celeritate operum res magna geruntur, sed consilio, maturitate, & prudentia.

Of Precepts

Defin. Precepts are many Rules, Orders, or Methods, which by instruction lead us on to a good conversation, & to a happiness of life, being grounded upon the grace of God, and his Word.

If thou talke, keepe measure in thy communication, for if thou be too brief, thou shalt not be well understood; if too long, thou shalt be troublesome to the hearer, and not well borne in minde. *Protag.*

Thanks waxeth old, as soone as gifts are had in possession.

He that refuseth to buy counsell good cheape, shall
buy repentance deare.

Mocke no man in misery, but take heed by him
how to avoide the like misfortune.

Begin nothing before thou know how to finish it.

Think that the weakest of thine enemies is stronger then thy selfe.

Desire not that of another, which thou thy self be-
ing asked wouldst deny, *Pythag.*

Give no vaine or unmeet gifts; as armour to a wo-
man, bookes to a Ploughman, or nets to a Student.

If thou bestow a benefit, keepe it secret, but if thou receive any, publiſh it a broad.

Give at the first asking, for that is not freely given
which is often craved.

Take in good worth whatsoever hapneth, and up-
braid no man with his misfortune.

Labour not to inform him that is without reason,
for so shall thou make him thine enemy.

Be neither haſty, angry, nor wrathfull, for they be conditions of a foole.

Feare to hazzard that for the gaine of momentary
pleasure, which being once lost can never be recovered,

AMX.

Aug. Esteeme not a fading content before a perpetuall ho-
nour.

Apparell thy selfe with iustice, and cloeth the selfe
with chastity; to finish thou be happy, and thy workes
prosper.

Fear to commit that which thou oughtest to fear.

B 3

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Forget not to give thanks unto them that instruct
thee in learning, nor challenge unto thy selfe the praise
of other mens inventions.

Attempt not two things at once, for the one will
hinder the other.

Be not slacke to recompence them that which hath
done thee good.

Be rather too much forward, then too much negli-
gent.

Let thy love hang on thy hearts bottome, not on
thy tongues brim.

Be not superstitious in words, for they do greatly de-
face the authority of thy person.

Let vertue be thy life, valour thy love, honour thy
fame, and Heaven thy felicity.

Be not led away with every new opinion, for it is
the onely way to bring to error.

Let not thy Liberality exceed thy ability.

Let not the eye goe beyond the eare, nor the tongue
goe as far as the feet, *Prov.*

Chuse rather to live solitary then in the company of
wicked women.

Beware of pride in prosperity, for it will make thee
impatient in the time of adversity.

Neither suffer thy hands to worke, thy tongue to
speake, nor thine eares to heare, that which is filthy and
evill, *Hermes.*

Be not secure, lest want of care procure thy calamity;
nor be too carefull, lest penive thoughts oppress thee
with misery.

Speake no more to a stranger in private, then thou
wouldest have publickly knowne.

Flaxard not thy hap on anothers chance.

Be alwayes true to thy friend, as well in adversity as
prosperity.

Behold thy selfe in a Looking glasse, and in thine op-
pen

praise himself, & seek things after his own glory; but if thou canst loose him, persevere with good manners to the enemy, and thy sake will be the more.

Chase thy wife rather for her wit and modesty, than for her wealth and beauty.

Keep secretly thy mishap, lest thine enemy was joyful thereat.

Keepe whatsoever thy friend committeth unto thee, as carefully as thou wouldst keep thine owne.

If thy parents may possibly supply thee with thy wealth, be fringed with Age, beare patiently with their imperfections.

Honour them that have deserved honour.

Live and hope, as if thou shouldst dye immediately.

Never praise any unworthy person, because he hath worldly wealth.

Do not mind more than what thou intendest, for if thou speed not in thy purpose, thou shalt be troubled.

Never wish for those things that can not be attained, neither wish to purchase by perdition, then to enjoy by violence.

Be not so much afraid of thy enemies, as thou shouldst be.

Hear not too much thy Friends house, for fear of some evil report, for that is the longest way to long warfare, for that is the worst business in the world.

Fly from the daily presence of the flesh, for thou wouldst fly from the sight of God.

Give to a good man, but not to a wicked man, for if thou give to an evil man, he will take more.

Receive not the gift of the wicked man, for he will take more.

If thou desire to be very good, desire it not till the next day, for thou knowest not what chance may happen.

happen the same night to prevent thee, *Give Mag.*
Give not thy selfe to pleasure and ease, for if thou
use thy selfe thereto, thou shalt not be able to sustaine
that aduise which may after ward happen.

To a man full of questions make no answer at all.
Plato.

Take good heed at the beginning to what thou grant-
est; for after one inconvenience, another followeth.

If thou doubt in any thing, take counsell of wise men,
and be not angry although they reprove thee.

Live with thine vnderlings as thou wouldest thy
betters should live with thee, and doe to all men as
thou wouldest be done unto.

Beast not of thy good deeds, lest thy evil deeds be
also laid to thy charge.

Performe thy promise as justly as thou wouldest pay
thy debts, for a man ought to be more faithfull then his
word.

If thou doe good to an ill disposed person, it shall hap-
pen to thee, as it doth to those that feed other mens
dogs, which bark as well at their feeder as at any
other stranger.

Never spread thy Table to idle, barren and fati-
uers, nor listen with thine eares to murmuring people.

Be not like the Beehive, which trafficketh out the flowers,
and keepeth the brim.

Si vis ab hominibus coramari, ne operam tuam in homines

Nullis te facias, dum floues.

Gardeners manner.

Defin. *Complacitum est iudicium, quod in rebus*

paris est, ut in rebus, ut in rebus, ut in rebus.

first, and single fruit of happy counsels and agree-
ments.

but none of these doth I desire, nor will I long for.

Consideration is the enemy to untimely attempts,
Salomon teacheth well how to use it.

There is no needles point so small, but it hath his
compass, neither is there any haire so slender, but it
hath his shadow.

He is not to be accounted rich, who is never satisfied;
nor happy, whose steadfast minde in quiet possession of
vertue is not established.

The consideration of pleasures past, greatly aug-
ments the paine present.

No man doth so much rejoyce at his prosperity pre-
sent, as he that calleth to minde his miserie past; chila-
rence is benifits to deny such things as will hurt him that
asketh them.

The pardon may well be granted to them that hath
offended is ashamed of his fault; but if he be not
Wise men will always consider what they ought to
doe, before they conclude any thing.

In any affaires whatsoever, there is no greater dan-
ger, or else no greater safety, then formally to consider
into whose hands we com our selves.

We must thinke with consideration, in consider with
acknowledging, acknowledge with admiration, admire
with love and love with joy in the midst of wee.
The second is the invention of something as the first
is the first when it is forgotten.

Men will say many things, not because they cannot at-
taine them, but because they have not attempted them.

As a vessel favoured always of the first wind,
so is the first sentence, for the first sentence hath
that qualite in it, wherein it was spoken, or in
which it was first uttered.

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by her we doe attaine to the end of all our desires.

True consideration is the Tutor both to action and speaking.

The haters of consideration never prosper in their actions.

Consideration is an honour to the meane, and improvidence a shame in a Prince.

Good consideration ought to be had before wee give death, for false tongues often times weeke great mischief.

Circumspection in warre, is the cause of escaping many dangers in peace.

The most bringing of consideration, are feare, sorrow, and affliction.

Feare and sorrow, are compellibly necessary binders, affliction woundeth.

Feare and sorrow, are necessary to all, yet enter not into familiar company. Feare and sorrow, are the most faithful friends, and will be true by triall is made true.

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1005
Dilecti is strengthened by such an invincible opinion invincible.

We must have a dissembling Officer, because he de-
lighted in a tyrannous office.

The office of a wise man, professes trust confidence
before conclusion.

In doing nothing but what we ought, we desire no
greater reward but what we heare about us, *Chrys.*

To know evill is an office of profit, but to doe e-
vill is a sin of indignity.

Upon the anvil of upbraiding is forged the office
of unthankfulness.

It is an office of pite, to give a speedy death to a
miserable and condemned creature.

Love, sufficiency, and exercise, are the three beauties
which adorn officers.

Old men well experienced in Lawes and Customs,
ought chiefly to be chosen Officers.

It is not meet that man should choose any society,
which with his name seeketh to buy an unchristian office.

The buyers of offices sell by retail, as cheap as they
can, that which they buy in grosse.

No point of Philosophie is more excellent, then
Office in publick affairs, if Officers doe perfectly that

which Philosophie teacheth.

Where Officers are vertuous, there the best mented
ignorants beare the greatest rule.

They which sell offices, sell the most harmful thing
in the world, even justice to the Subjects, and the Lawes.

He is worthy to be made an Officer, which can be
tried by confidence, and against his will.

The Office of a Monarch is continually to be
employed upon his Word.

He is well ruled by good lines, and good exam-
ples.

pleas, judge by Providence, Wisdome and Justice, and defend by Prowesse, Care, and Vigilance, *Age sit.*

*Pericula, labores, dolores etiam optimis quisque susci-
pere mavult, quam deserere ullam officii partem Cicero,
Sicilimmundus Romanorum Imperator dicere solitus est,
Nulla nobis militia opus esset, si suas quisque civitates Prae-
tores, ceterique, magistratus moderate justeque gubernaret.*

Of Ancestors.

*Defin. Ancestors are our fore-fathers, the reputed first be-
ginners of our names and dignities, from whom we
challenge a lineall descent of Honour, proving our
selves of their selfe substance.*

TRue Nobility descending from Ancestry proves
base, if present life continue not the dignity, *Of or.*

What can the vertue of our Ancestry profit us, if we
doe not imitate them in their godly actions?

Great merits aske great rewards, and great Ance-
stors vertuous issues.

As it is more common to revenge then to reward,
so it is easier to be borne great then to continue great,
Stobaeus.

It is profitable to pursue the charge which gaires no-
thing but sorrow, and the blot of ancestry.

The thing posselt is not the thing it seemes, and
though we be great by our Ancestors, yet we forget our
Ancestors, *3 vet.*

The shifting of Chambers change not the office,
and the exchange of names exchange not nature and
ancestry.

Ambition, which chiefly comes from Ancestors, be-
ing got to the top of his desires, cutt off the meane by
which he did climbe.

Our Ancestors doe not come our names, but from our
vertues our report.

Metempsychosis is discontented with every occasion,
and

all new shall appear with any old name. If it will
When greatness cannot be, it falls either with ver-
tue or Ancestry, it overthrowes it selfe onely with the
weight of itselfe.

Many troubled in conscience for disgracing their
names with rash acts, in cold blood repent their disho-
nour.

The base issue of ignoble Ancestry, will lose their
mothes to save their lives, will waite, humer, and we
Might will make his Ancestors whom he pleases.

The event of things is closed up in darknesse, and
though we know what our Ancestors were, we know
not what we shall be.

The longer we delay the shew of vertue, the stronger
we make presumptions, that we are guilty of base be-
havings.

The more a man toiles his minde, the more he is de-
filed, and the more a man boasts of evill Ancestors, the
more he is dismayed.

*Stemmata quid faciant, quid prodest (Pompey) longo
Sanguine censi, pictosq; ostendere vultus
Majorum, & sumas in curibus & molibus? Ju,
Gentis, & patris, & quae non fecimus ipsi,
Vix ea nostra voco, Ovid.*

Of Warre

Defin. warre is of two sorts, Civill, and Foraine. Ci-
vill warre is the overthrow of all Estates and Monar-
chies, and the seed of all kinds of evil in them, root
of those that are most execrable: it begeth want of
reverence towards God, disobedience to his laws,
corruption of manners, change of laws, overthrow of
Justice, and base obstination of learning and science.

Foraine war, is that which Plato called a more gen-
tle contention, and is then only most lawfull, when it
is for true Religion, or to procure the continuance of
Justice.

There

There is nothing more necessary than to have a
Warre for excellency, (as that betweene Pericles
and Alcibiades) is pleasing in the sight of all men
When warre there is nothing more necessary: for
the breach of Friendship by dissention, strengthneth the
patience to love in her eye, the patientli and

Warre is most lawfull when it is warranted by the
Glorie, either to defend a mans own right, or to impulse
the enemies of G. O. D. to move on

Dissention of Religion is the ground of Civil warre
in shew, but it is ambition in effect

Warre might be deliberately begun, but speedi-
ly ended

Affaires of warre must be deliberated on by many,
and concluded on by a few

The effects of warre are innumerable, the full of
Justice, force and violence, Epist.

Warre was ordaind to make men live in
peace.

In the take of a Towne have an especiall care to
prevent the murder of Ladies and Maides from the
violence of unruly Souldiers

Have an especiall care to whom you commit the
government of an Army, Towne, or Fort: for love
doth much, but nothing doth more.

During the time of our Camp, let all things of
the and baggage of the Army, like in the halles, but the
cannon standing upon the right side, be brought in
on the middle of the Army.

When you are in the camp, let the soldiers use
their weapons, and let the officers be very strict in
the keeping of the纪律, and let the soldiers be very
obedient to the officers.

Let the soldiers be very obedient to the officers,
and let the officers be very strict in the keeping of
the纪律, and let the soldiers be very obedient to
the officers.

Of Generals in Warre.

more than love. **A**

A Generall must not be ignorant of such things as
are necessary in a battell.

Captaines must be valiant, as despising death, confident,
as not wonted to be overcome; yet doubtfull by
their present feeling, and respectfull by that they see al-
ready.

A Captaines feet ought to be steady, his hands dili-
gent, his eyes watchfull, and his heart resolute.

It is requisite for a Generall to know all advanta-
ges of the place where the Battall should be fought.

It proveth oft the ruine of an Army, when the Gene-
rall is careless, and maketh no account of his enemies
proceedings.

It is dangerous for the person of the Generall to
follow his enemy flying.

It becometh that the Generall be alwayes lodged in
the middle of the Campe.

A Generall or Captaine in danger, ought to change
his habit or attire, *Ferdin.*

The death of a Generall, or his being in danger must
be dissembled, for fear it procure the losse of the battell.

A good Generall should ever be like a good shep-
heard, looking into the wants of his Souldiers, and
providing all things necessary to comfort them, *Masil.*

Let a Generall give honour to a renowned buriall,
in how meanes person soever it did inhabite; for ho-
nour after death encourageth as much as wealth in life,
Vigniu.

Is thou best a Commanden in Armes, despise not
the sword; for he that is hurt from the wound
of a sword, is not hurt from the wound
of a sword.

The whole scope of a Generalls thoughts, should
be to win glory, and amplifie renowne, loathing to be
a plague or scourge of affliction; seeking by conquest
to erect, not by victory to confound, *Cesar.*

The Trophie of a Generall is his owne confidence,

Voluntarius.

and his house is his Tombes treasury.
Commanders to Armes, should not be chosen for
their age or stature, but for their wisdom and valour.
A Generall or chiefe Governour, must be with
command, librell forward and valiant to defend.
There are eight conditions that a Generall ought to
have; to steeld unjust wrongs, to correct blaspheemies,
to succour innocents, to chaunge quarrellers, to pay his
souldiers, to defend his people, to provide things ne-
cessary, and to observe faith with enemies.
Quem in omnia posita sunt omnia.
Optimum illi dux qui non timet, non spernit, non

Of Policy.

Defin. *Politic* is a word derived of the Greeke word
Politika, which is a regiment of a City or Common-
wealth; and that which the Grecians call *Politika*
Government, the Latins call the government of a
Common-wealth, or of a State, &c. The word *Pol-*
ity hath been taken among the Muscovites; sometimes
for a Burgesse, which is the enjoying of the Rights
and Priviledges of a Town; sometimes for the order
and manner of life used by some political society, and
sometimes the order and course whereby the many
Townes are governed, and policy is said to be
made and administered.

Policy is a necessary friend to prudence.
The state cannot be prosperous where riches
abound, and money waxeth lean.
No man ought to give that treasure to any one in
particular, which is kept for the preservation of all.
It is greater commendation to obtaine honour by
policy and wisdom, then to have it by desert.
That Countrie may above all others be counted happy,
where every man enjoyeth his own labour, and no man
lived by the sweat of another body.

Of right that Common wealth ought to be destroyed, which of all other hath been counted the flower of vertue, and after becoming the filthy stink of sloth.

There can be no greater danger to a Common wealth, nor no like danger to a Prince, as to commit the charge of men to him in the field, which will be first ready to command, and last ready to fight.

While power and policy cannot command, yet both commands and conquests are lost.

He that giveth by conquest, doth much; but he that can well keep that which he hath gotten, doth more.

Money and treasure are the strength and sinews of warre, *Agell*.

It is better to prevent an inconvenience by breaking an oath, then to suffer injury by observing of promise.

Warre like lessons are better learned in the fields of blood, then in the beautifull Schooles of Greece.

It is better to have even wanting money, then money wanting men. *Thom*.

The substance of a Common wealth is impaired, when the buildings be ruined.

In proof of conquest, men ought to profit themselves as much by policy, as by power.

There are no Common wealths more loose then those where the common people have most liberty.

A policy is soon destroyed by the pride men have in commanding, and liberty in following.

In Common wealths such should be most honoured, who in time of peace maintaine the State in tranquillity, and in the fury of warre defend it by their labour and magnanimity. *P. 140.*

A Monarch is best in a well governed State.

A certaine man using the popular estate to Lycurgus was thus answered by him; First ordaine thou such

government in their own Commonwealth.

Because many cannot fully govern, therefore it is most necessary that one should be made Sovereigne.

Homer.

The Oracle of *Apollon* at *Delphos*, being demanded the reason why *Jupiter* should be the chiefe of *Greece*, *Mercurius* was the best Souldier, *Mars* the strongest, *Minerva* is valiant, but *Jupiter* is wise, concluding by this answer, that pollicie is of more force to subdue then valour.

One *Nestor* is more to be esteemed then ten such as *Ajax*.

Strength wanting wit and pollicy to rule, overthroweth it selfe, *Horace.*

Publica res atque privata commodum trahi potest, dum modo status publicus non ledatur. Cicero.

Disce apparatus est bellum, ut unus ac solus.

Defin. Courage is a firmness of the spirit, conquering the mind with force, and in company, and turning the body through danger, and the beating of enemies.

Courage and courtesie are the two principall points which adorne a Captaine.

Courage consisteth not in braggard without feare, but in being resolutely minded in a just cause. *Plutarch.*

The take of a Souldier ought to hang at the point of his sword.

The want of courage in Commanders, breeds neglect and contempt among Souldiers.

Faint-hearted cowards are never permitted to put in plea at the bare of love.

Courage conquers his enemy before the field be fought.

Fortitude is a knowledge, instructing a man how with commendation to adventure dangerous and fear-

full things, and in taking them in hand, to be nothing
terrible, they are.

The courage of a man is seene in the resolution of
his death.

Fortitude is the fairest blossome that springs from
a rocke of might.

Fortitude is the meane between feare and boldnesse.

There is not any thing hard, to be accomplished by
him that with courage enterpreth, *Cicero*.

Courage begun with deliberate constancie, and con-
tinued without change, doth seldom faile.

It cannot be counted couragious and true victory,
that bringeth not with it some clemency, *Bian*.

To conquer is naturall, to pry heavenly.

It is more courage to dye free, then to live captive,
Emile.

Bian holding warres with *Iphicrates* King of *A-*
thens, falling into the laps of his enemies, & his souldi-
ers fearfully asking what they should do? he answered,
Make report to those that are alive, that I dye with
courage fighting, and I will say to the dead, that you
scape cowardly lying.

Courage aduenueth on danger, conquereth by per-
severance, and endeth with honour.

There is nothing that maketh a man of more forti-
tude, or sooner great and mighty, then the trial of a
perverse fortune; nor any thing breedeth a more sta-
bilitie of Faith and patience, then the exercise of aduer-
sities.

Heate is the instrument, and anger the whetstone of
fortitude.

Courage contemneth all perils, despiseth calami-
ties, and conquers death.

Courage depending on mediocrity, hath audaciou-
nesse for one, and feare for his other extreme.

As fortitude suffereth not the minde to be affected

by any evils, so temptance suffereth it not to be drawn from honesty by any allurements.

Courage is the Champion of Justice, and never ought to contend, but in righteous actions, *Epist.*

Thunder terrifieth children, and threatenings feare fooles, but nothing dismayeth a man of courage and resolution.

Courage is a wile mans coat, and cowardice a fooles cognizance.

Ignavum est periculum parcere vitæ.

Quemcumq; magnanimum videris, miserum neges.

Of Fame.

Defin. Fame is but an echo, and an idle humour of reports, which running from eare to eare, conveyeth through the world the tydings of truth and falsehood.

There is no sweeter friend then fame, nor worse enemy then report.

It is a part of good fortune to be well reported of, and to have a good name, *Plot.*

It is no small pleasure to have a good name, and yet it is more fraile then any glasse, *Erasmus.*

A good life is the readiest way to a good name.

Desire to be famous, but first be carefull to purchase fame with credit.

There is no kinde of mishap more infamous then for a man to lose his good name, and to be ill reported of amongst all men for his bad dealing.

As the shadow doth follow the body, so good deeds accompany fame, *Cicero.*

Fame is the speedy Herald to beare newes.

Fame riseth up like a bubble, continueth like a shadow, and dyes in the Bosome of Time.

Nothing is more famous in a Prince, then the love of his Subjects, nor any thing more famous in Subjects then obedience.

Fame is like the turning wheel, that never stayeth ;
like the burning flame that quickly quencheth, like the
Summer fruit that soone withereth.

A good report shineth most clearly in the deepest
darkness.

If thou desire to be well spoken of, then learne to
speake well of others ; and when thou hast learned to
speake well, thou learne likewise to doe well, for then
thou be sure to get a worthy name.

Our good name ought to be more deare unto us then
our life.

Beauty conquers the heart, gold conquers beauty,
but fame subdues and goes beyond them both.

To fly from Fame or destiny, is of all things most
impossible.

Keep the fame which thou hast honestly gotten, for
it is a Jewell invincible.

A rumour raised of nothing, soone vanisheth, and the
end of it is nothing else, but to make the innocency of
him which is slandered to be more admired, *Erasmus.*

Flammas rumor alterum est patrimonium.

*Attum praeferre eum in est, quorum virtus non obli-
vione eorum quae sunt, nec rursus postea sepulta
esse poterit, Cicero.*

Of Rage.

Defin. Rage is a short fury, the inflammation of the blood,
and alteration of the heart ; it is a desire of Revenge,
or regardless care of friendship, an enemy of all rea-
son, and no wise to be guided by another, as a furious
Tyrant.

Rage or Anger, if it be long time deferred,
the force thereof will be greatly allayed ; but
if it be suffered to continue, it increaseth more and more
in mischief, until by revenge it be fully satisfied.

Whilst Rage hath run his course, forbears to speake

for

for many men in their anger will give no ear to reason.

Anger is the first entrance to perfectly wrath, Pythag.

Wrath proceedeth from the feebleness of courage, and lack of discretion.

Women are sooner angry then men, the sick sooner then the healthy, and old men sooner then young men, Hermes.

The irascible man is more misgoverned then he whom loose drunkenness detains.

The raging perturbations of the mind, doe punish reason, and blinde the sight of wisdom, Senec.

What ragingly and rashly is begun, doth challenge shame before it is halfe done.

Griefe never leaves a wrathfull man weaponlesse.

Anger is soone buried in a wife mischance.

Anger and power meeting together in one man, is of more force then any thunderbolt.

Flie from the furious in his wrath, and trust not to the faire tongue of thine enemy.

He overcommeth a stout enemy, that overcommeth his owne anger, Chilo.

What in private persons is termed choler, in great men it is called fury and cruelty.

Anger springeth from injury done unto us, but hatred oftentimes is conceived of no occasion.

Wrath and revenge cometh from want the mercy of God, and destroyeth and queneth the grace that God had given him.

He best keepeth himselfe from anger, that alwayes doth remember that GOD looketh upon him, Plac.

As fire being kindled but with a small sparke, wasteth of himselfe great hurt and damage, because the force of the sparke is not quenched, so anger being harboured in the heart, breaketh forth oftentimes into much cruelty.

The angry man depending upon mischief, thinketh that he hath good counsell in hand.

Wrath is a desire to be revenged, seeking time or opportunity for the same. *Lat.*

As disordinate anger is a fault, so is sometimes the want of moderate choler, or rather hatred of vice.

Anger is the sinew of the soule, for that it serveth to increase valour, being moderate and temperate. *Plat.*

Anger makes a man to differ from himselfe.

There is no safe counsell to be taken from the mouth of an angry man, *Alex.*

Anger is like unto a cloud, that maketh every thing seeme better then it is.

Rash judgement maketh haste to repentance.

Anger consisteth in habit and disposition, but wrath in deed and effect.

Like as greene wood which is long in kindling, continueth longer hot then the dry, if it hath once taken fire, so commonly it falleth out, that the man seldom moved to anger, is more hard to be pacified in his anger then he that is quickly vexed.

If thou have not so much power as to reframe thine anger, yet dissemble it, and keepe it secret, and so by little and little thou mayest happily forget it.

Wrath and rigour, leade shame in a lease, *Isocr.*

In correction be not angry, for he that punisheth in his rage, shall never keep that meane which is betwene good much and too little.

Hastie and froward speeches beget anger, anger being kindled begeth wrath, wrath seeketh greedily after revenge, revenge is never satisfied but in blood-shedding.

As he that loveth quietness, sleepeth secure, so he that delights in strife and anger, putteth his sleep in great danger.

It is good for a man to abstaine from anger, if not
for wisedomes sake, yet for his owne bodily healt
sake. But he that is much subject to wrath, and hureth his
revenge, quencheth the grace that God hath given him,
and commits through rage and fury more horrible of-
fences then can afterward be performed.

Qua libet iras in ipse dat arma dolo.
Iræ feræ mutes obfide, eruditæ præter labitur.

Of Cruelty.

Defin. Cruelty is commonly taken for every extreme
wrong: it is the rigorous effect of an evill disposed
will, and the fruit which is reapt from injustice.

Cruelty hath his curses from above, but curiſe is
graced with the title of commendation.
Where lenity cannot rectifie, there severity must
correct.

It is as great cruelty to spare all, as to spare none.

Tyrants use triall by armes, but the just reserve their
causes to the arbitrement of the Lawes.

To pardon many for the offence of one is an of-
fice of Christianity, but to punish many for the fault of
one, appertaineth properly to Tyrants.

He that accustomes himselfe with sorrow, acquaint-
eth himselfe with cruelty.

It is amongst evils the greatest evill, and in Tyrants
the greatest tyranny, that they of themselves will not
live according to Reason and Justice, but also they will
not consent that others should receive punish-
ment.

It is more profit for a Prince that is a Tyrant, that
his Common-wealth be rich, and his Palace poore,
then the Common-wealth to be poore, and his private
Palace rich.

He never forsooth graciously who by violence sub-
ject to another.

30 The woman that holdeth in her eye most cruelty,
hath often in her heart most disposition.

The Captaine that is bloody minded and full of
vengeance, is either slaine by his enemies, or sold by his fol-
lowers.

Cruelle cruelty never escapes long without re-
venge.

With the irefull we must not be importunate to crave
pardon, but to desire that vengeance may be deferred.

Tyranny amongst many other evils, is most wretch-
ed in this, that his friends dare not counsell him.

He that shewes himselfe cruell towards his servants,
doth manifestly declare that his will is good to punish
others also, but he wanteth authority.

Private cruelty doth much hurt, but a Princes anger
is an open Warre.

Victory should not thirst after blood, nor the glorie
of conquest induce a man to cruelty, *Sopho.*

A cruell Prince over a rebellious nation, is a great
verme warring with a world of wickednesse.

*Nulla nobis cum tyranno est societas, sed summa ab-
stinentia, ne, est contra naturam hominum, quem
sensum est vitare.*

Of Feare.

Defin. Feare is two-fold, good and euill. Good feare is
that which is grounded upon a good discourse of reason
and judgement, standing in awe of blame, reproach and
dishonour, more then death or griefe. A vile feare is de-
stitute of reason, is that which we call cowardnesse
and Pusillanimitie, alwayes attended on with two per-
turbations of the soule, Feare and Sadnesse; It is also
the defect of the vertue of Fortitude.

The feare and revenge of GOD is more worth
then the strength of all men.

No man can be just, without the feare and reverence
of the Lord.

Fear dependeth upon love, and without love it is soon had in contempt.

If thou be ignorant what sin is, or knowest not vertue, by the feare and love of God, thou mayest quickly understand them both, *Sacrates.*

He that feareth God truly, serveth him faithfully, loveth him intirely, prayeth unto him devoutly, and distributeth unto the poore liberally.

Wicked men wanting the feare of God, are hurried of evill, to their owne overthrow and destruction, *Justin.*

It is the property of a servant to feare his Master with hatred, but a son feareth his Father for love, *Ambr.*

Neither strength nor bignesse are of any value in a fearefull body.

They that desire to be feared, needs must they dread them of whom they be feared.

Fear is the companion of a guilty conscience.

A master that feareth his servants, is more servile then the servant himselfe.

It is a deadly feare to live in a continuall danger of death.

It is a meere folly for a man to feare that which he cannot shun.

It is a naturall thing in all men so leave their lives with sorrow, and to take their death with feare.

To demand how many, and not where the enemies be, is a signe of cowardly feare.

Fear followeth hope: wherefore if thou wilt not feare, hope not, *Asenap.*

It many times happens that the parties not willing to joyne in love, doe consent and agree together to feare.

It is faine better to feare thy choice, then to use thy unhappy chance.

He that feareth every tempest is not fit to be a traveller.

The sword dispatcheth quickly, but feare tormenteth continually.

Feare standeth at the gates of the eares, and putteth back all perswasions; *Plato.*

The more a man feares, the sooner he shall be hurt.

Too much feare opens the doore to desperation.

Hee that through his cruelty is much feared of other men, walketh in small assurance of his owne life.

The feare of death to a wicked person is of greater force to trouble him then the stroke it selfe.

A fearefull man never thinks so well of any mans opinion as he doth of his owne conceit; and yet he will be ready to aske counsel upon every trifling cause.

It is a lamentable thing to be old with feare, when a man is but young in yeares.

It becommeth not a Commander in armes to bee a man of a fearefull disposition; *Olaus.*

The law of feare was melted in the mold of the love of Christ; *August.*

It is the property of a wise man, with a quiet minde patiently to beare all things, never dreading more then hee neede in adversity, nor fearing things not to be feared in time of prosperity; but those things which he hath, he honestly enjoyeth, and those things which he possesseth not, he doth not greatly covet.

It becommeth a wise man to be heedfull, but not to be fearefull; for base feare bringeth double danger; *Plutarch.*

It is requisite for all men to know GOD, and to live in his feare. But such as worship GOD for feare lest any harme should happen unto them, are like them that hate Tyrants in their heart, and yet study to please them; because they would in quiet keepe that they possess.

*Quis promptus metuenda pax, sic ambulationis, et
et differre potest.*

*Nos maximus amia cogit,
Qua possunt fieri susta palam timor.*

Of Famine.

Defin. Famine is a vehement hungry, as fire of eating, as
thirst is of drinking, which (as Galen saith in the
third booke of naturall faculties) filth and choak-
eth the stomach with evil and noysome humours and
dissolveth and destroyeth the strength thereof, so be-
getteth loathsomenesse, and filth in the body full of
outrageous and filthy diseases.

Barren Scythia is Faminea Countrey, and the place
of her abode the sterill and fruitlesse top of mount
Caucasus.

Famine and dearth doe thus differ: dearth is that,
when all those things that belong to the life of man,
for example, meat, drink, apparell, lodging, and other
things, are rated at a high price.

Famine is when all these necessities before named,
are not to be got for money, though there be store of
money.

God is the efficient cause of Famine, and hence the
impulsive or forcing causes, which the holy Scripture
setteth downe to be these: Rebellion, Idolatry, con-
tempt of GODS Word, private Gain, Perjury, and
Oppression, Covetousnesse, Cruelty, Pride, Drunk-
ennesse, and Surfeiting, and neglect of Tythe-paying.

After famine cometh the Pestilence.

In the time of Famine, Mice, Dogs, Horses, Ases,
Chads, Pigs, Hides, Sawdust, have been used for
good sustenance, and as the last, mans flesh; yea,

that which is not to be spoken without trembling, the Mothers have been constrained (the nightingales) to eate their owne children.

When as Hannibal beleeged Castellum, a City in Italie, in the City, by reason of extreme scarcity, a mouse was sold for two hundred pices of money, and yet he that sold it dyed for hunger, and the buyer lived, *Plin.*

Famine forbiddeth famine to abide where plenty dwelleth.

Famine is like to the eating and devouring Ulcer, called the *Scissum*, called of Courtiers, (who commonly more then others are subject thereunto) the Wolfe, which ulcerateth the skin, and eateth the flesh to the very bones.

Famine is more intolerable then the Pestilence, or the Sword; therefore when God gave David his choice of these three evils, he chose the pestilence, as the easiest to be endured.

David, when in flight he had drunke puddle water potted with dead carcases, he said, that he never drunke any thing more pleasant; the reason was, because he alway before used to drinke ere he was athirst.

Abraham, when so in a certaine night he had nothing to feede on but dry figs and brown bread, Good God, how he, when pleasant food have I never tasted on all night.

Chil. comitatus est fames: patiens fames.

Nemo enim desiderat famem.

Falsum est illud, Quid.

Est Rume.

Dem. Rume is the overthrow of all superstition of all manner of states, making glorious things glorious, and bringing well ordered superstitions into a state of deformity.

When

When Law-breakers are restored, and judgement cancelled, then every one knoweth that his ruine is at hand, without any hope of safety.

Souldiers get fame by ruine, honour by slay, and praise by clemency.

Over the greatest beauty hangs the greatest ruine.

A little water cannot quench a great fire, nor a little hope ease a great misery.

The best deserts are commonly ruined by worst neglects and ill rewarding.

He that hath not tasted misfortune, hath tasted no fortune.

He that sees another many ruine, must feare his own misery.

He that hath but one eye, must feare to lose it; and he that hath but one vertue, must dye ere he ruine it.

When the heart is environed with oppression, then the eares are shut up from hearing of good counsell.

The ruines of times are the monuments of mortality.

Ruine is the friend to solitarie, foe to company, and heire to desperation.

The greatest ruine of the body is nothing to the last ruine of the soule.

Ruined hearts live with teares in their eyes, and die with mirth in their looks.

Security puts away ruine, and feare blinders gladness.

Hee that will bee reputed valiant, must let neither chance nor griefe dismay him.

The study of wisdom is the readiest ruine of grief and vexation.

Many friends avoyde many misfortunes.

Counsell in trouble gives small comfort, when helpe is past remedy.

It is good for a man in the midst of prosperity to feare a ruine, and in the midst of aduersity to hope for better succeeding.

Of all Creatures, man is the most apt to fall, because being weakest, he undertakes the greatest actions.

Prosperity is more hurtfull then adversity, in that the one may be the more easily borne then the other forgotten.

Omnia sunt hominum tenui pendencia filo,

Et subito casu, quo valuerunt, ruit.

Suis & ipsa Roma viribus ruit, Horace.

Of Fortune.

Defi. Fortune is nothing else but a fained device of mans Spirit, and a meere imagination without truth.

Exterior actions are tyed to the wings of Fortune, Plato.

No man is so perfectly grounded in any degree of estate, but that he may be made subiect to chance and alteration of life.

To a man whom Fortune doth not favour, diligence can little availle, *Marc. Aurel.*

Fortune hath no power over discretion, *Solon.*

To him that is fortunate, every Land is his Country.

There be no greater checke to the pride of Fortune, then with a resolute courage to passe over her crosses without care, *S. Tim.*

Fortune flies, and if she touch poverty it is with her heele; rather disdainning their want with a frown, then envying their wealth with disparagement.

Fortune is so variable, that she never stayeth her wheele, or ever ceaseth to be turning of the same, *Soc.*

Fortune sheweth her greatnesse, when such as be of small value are advanced to the possession of mighty things.

The gifts of Fortune are transitory, tyed to no time; but the gifts of Nature are permanent, and endure al-

Smally advanceth it, that the minde be generous, and

and the body warlike, if he that taketh armes be unfortunate, for that houre of happy fortune is more worth then all the policies of Warre.

Every man is the workeman of his owne fortune, and fashioneth her according to his manners, *Socrat.*

Fortune is the onely rebellious handmaid against vertue, *Plut.*

Fortune did never shew her selfe noble, but unto a minde that was generous and noble.

Fortune is constant in nothing, but inconstancie, *Aurel.*

Fortune is like *Janus*, double-faced; as well full of smiles to comfort, as of frownes to discourage.

Fortune ever favours them that are most valiant, and things the more hard, the more haughty, *Cicero.*

The changes of fortune, and end of life, are alwayes uncertaine, *Pacuvius.*

Fortune in no worldly things is more uncertaine then in warre, *Olaus.*

A valiant man never loseth his reputation because fortune faileth him, but because courage dieth in him.

No man is unhappy, but he that esteemes himselfe unhappy by the bale reputation of his courage.

There can be no man more unhappy, then he to whom adversity never happened, *Stobaeus.*

To be humble in the hight of fortune, stayes the deceit of her wheele in turning.

By the excessive gaine of wealthy men, fortune was first made a goddess.

Thou shalt sooner find good fortune then keepe it.

Fortune is unconstant, and will quickly requyre againe what she hath before bestowed upon thee, *Thales.*

Fortune is not fully pacified when she hath once revenged.

That is not thine owne, which Fortune hath given thee, *Socrat.*

Thou

Then provoketh Fortune to anger, when thou sayest thou art happy.

Fortune is to great men deceitfull, to good men unstable, and to all that is high, unsure.

A happy man shall have more Cousins and Kinsfolkes then ever he had friends, either by his Father or Mothers side, *Thales.*

When Fortune cometh suddenly with some present delight and pleasure, it is a token that by her flattering she hath made ready her snares to catch, *Aur.*

Through idleness, negligence, and too much trust in Fortune, not only men, but Cities and Kingdomes, have been utterly lost and destroyed.

Fortune delighteth not so much to keepe under the vanquished as to bridle and checke the Victors.

Fortune is as brittle as the glasse; and when she shineth, then she is broken in pieces.

In great perils, it is better that men submit themselves unto reason, then recommend themselves to Fortune.

Fortune is exceeding slippery, and cannot be held of any man against her own will.

Fortune is never more deceitfull then when she seemeth most to favour.

Fortuna multum dat nimis, satis nulli.

Nulla tam bona est fortuna de qua non possis queri.

Of Riches.

Defin. Riches of the Philosophers and Poets are called the goods of Fortune, under which are comprehended Plate, Money, Jewels, Lands, and Possessions in abundance: they are according to their use good or bad; good, if they be well used, bad, if they be abused.

Riches are good, when the party that possesseth them can tell how to use them.

Riches rightly used breed delight, pleasure, profit, and praise; but to him that abuseth them, they procure

cure

cause envy, hatred, dishonour and contempt. *Plaut.*

As the greater we see our shadow, the more we draw towards night; so must we feare lest the more shadowe our selves abound in wealth, the further off truth and the light estrange themselves from us.

A wicked man, is either wicked of himselfe, or beire of a wicked man, *Jer.*

As poverty is not meritorious, if it be not borne with patience; so are riches hurtfull, unless they be abused.

It commonly happeneth, that those men which enjoy most wealth, are most vexed with the greedy desire of getting more, and mightily molested with feare, lest they should lose what they have already gotten, *August.*

The greatest riches in the world to a good man is his soule and reason, by which he loveth righteousnesse, and hateth iniquity.

There is no man more willing to become surety for another, then he that is in want.

He hath riches sufficient, that needeth neither to starve nor borrow, *Solan.*

Rich men without Wisdom and Learning, are tal- led sheep with golden fleeces.

The more that a miserable man increaseth in riches, the more he diminisheth in friends, and augmenteth the number of his enemies, *Seneca.*

Rich men have need of many Lessons to instruct them to doe well, *Philip.*

Rich men through excessive, idleness, and delicious pleasures, are more grosse in conceit then poorer persons.

Those riches are to be despised, which are lost with too much liberality, and lost with piggrardly sparing.

Where rich are honoured; good men are undervalued.

It worketh great impatience in a rich man, to be suddenly decayed and fallne into poverty.

He hath most that coveteth least.

Great abundance of riches, cannot of any man be both gathered and kept without sin.

There be three causes that chiefly move mens minds to desire worldly wealth: The one is the love of riches, ease, mirth and pleasure: Another is, the desire of worship, honour, and glory: The third is the doubt of fulnesse and mistrust of wicked and faithlesse men, which are too much carefull for their owne living here in the world, and thinke all they can get too little to firs them.

Sufficance is the fire hold which keepeth wise men from evill workes.

Upon a covetous minded man riches are ill bestowed, for he is neither the warmer clothed, the better fed, or any thing in shew the more wealthy for them.

If thou know how to use money, it will become thy hand-maid; if not, it will become thy Master.

Small expences often used consume great substance in short space.

No man is rich by his birth, for all men are borne naked.

He that delights onely in his riches, delights in a dangerous pleasure.

Men should live exceeding quiet, if these two words (Wise and Thine) were taken away.

It is better to have a man without money, then money without a man.

Plato would have both plenty and poverty to be banished his Common-wealth; the one, because it causeth pleasure, idlenesse, and ambition; the other, because it maketh abject, seditious, and man given to all slyby lucre.

Silver commands Peasants, and gold controls Princes.

Money is the sinew of warre, and keyes to unlock hidden secrets.

Plenty begetteth want, for he that hath much needs much.

O thou insatiable hunger of gold and silver, what is it not that thou dost compell the soules of men to buy and sell? *Tully.*

It is against nature, that we should increase our owne riches and substance with the spoile of other mens wealth.

He that hordeth up money, taketh paines for other men.

It is a rare miracle for money to lack a Master, *Bias.*

As the touchstone tryeth gold, so gold tryeth the hearts of men.

He is rich that lives content with his Estate.

multa loquor: quidvis nummis presentibus apta.

Et veniet, et lausum possidet arca Jovem.

Difficile est virtutes eum revereri, qui semper secunda fortuna sit usus.

Of Change.

Defin. Change is generally any alteration, either of times, states, studies, opinions, or any other faculty whatsoever.

THe whole world is nothing but a shop of change, for riches we exchange poverty, for health sickness, for pleasure sorrow, for honour contempt; briefly, it is nothing else but change, whatsoever chance we want.

There is no change more certaine then the change of life to death, *Crates.*

There is no better change, then for a man that hath been lewd to become honest, and for a woman that hath been as lascivious as *Lais*, to wax as repentant as *Magdalen.*

The unstayd & wandring minded man is never wise.

Why

Who chappeth Peace for Warre, hath all miseries layd open to his eies; his Goods spoiled, his Children slaine, his Wife ravished, his Cattel driven away; briefly, himselfe made most miserable to behold his unhappinesse.

Change doth evert the good, and erect the bad, prefer the faithlesse, and confound desert.

Change seldom brings better chance, but very often worse.

The day by course changeth to night, the night likewise changeth to day, the Summer to Winter, Youth to Age, and prosperity to adversity.

Nothing is lighter then the change of time, nor any thing more certaine.

Nature by change produced her increase.

Hee that by change of fortune mounteth higher than he should, must arme himselfe with patience, to descend lower then he would.

Change in all matters, except they be malicious, is most dangerous, *Xenoph.*

Change of Honour is Envies marke.

He is no where that is every where.

The plant never prospereth that is often removed, *Seneca.*

Change and inconstancy spring from the lightnesse of the mind, *Greg.*

What was done, is done againe, all things doe change, yet under the Cope of heaven there is no new thing, *Syrac.*

Every thing holds the name of the place whence it cometh, yet all things feele change howsoever it cometh.

As there is nothing more certaine then the change of life, so there is nothing more uncertain then the time when it will chance.

Good things quickly passe away, and worse succeed, *Seneca.*

The

The purest thing that is may be changed herwix
evening and morning.

What by destiny is decreed, man cannot change or
prevent.

The change of opinions breeds the change of States,
and continuall alterations set forward subversions.

Cum fortuna manet, vultum servatus amici,

Cum cecidit, turpi vertitur ore fuga.

*Clarissima olim urbes nunc nihil sunt; quæ vocæ
maxime superbiunt, eandem aliquando fortunam experi-
entur, Demost.*

Of Poverty.

Defin. Poverty is a tribulation, or want of such ne-
cessary things as belong to our lives & estates; through
which we are brought to mishap and misery.

AS Kings have honour to countenance their actions,
so poore men have honesty to direct their lives.

Poverty is as glad to creepe to credit as dignity, and
the humble thoughts that speak from a poore mans
Courage, are oft as sweet a sacrifice to the gods, as the
perfumes in the palace of a Prince.

There is no greater poverty unto a man, then to
want wisdom, whereby he should know how to go-
verne himselfe, *Plato.*

There is no fault in poverty; but their minds that
so thinke it are faulty.

Poverty is a branch of Temperance, and Penury
a compendious observation of the Lawes, *Stobæus.*

If thou wilt live after nature, thou shalt never be
poor; after thine own opinion, thou shalt never be rich.

Poverty is the mother of Health.

Poverty is the mistress of Philosophy.

The miserable ladic of the poore man, and the su-
perfluous substance of the rich man, moveth much dis-
cord among the people.

A noble minde refuseth no danger, if once he perceive himselfe assaulted with poverty.

Poverty causeth good mens children to be vertuous, so that they attaine to that by vertue which others come unto by riches.

Riches are painfull to fooles, and poverty pleasant to the wise.

He never accounteth of prosperity that hath not before beene pinched with poverty.

He is not poore that hath little, but he that desireth much, *Bias.*

To live poorely and honestly, is better then to live richly and wickedly.

Poverty is the father of innumerable infirmities.

Adversity is the tryall of the minde, and mishap the ballance of the thought.

Poverty is the mother of Ruine.

Necessity is a sore penance, and extremity is as hard to beare as death.

Need teacheth things unlawfull, *Seneca.*

Poverty, Want, Extremity, and Misfortune, are all easie to be borne, if they be tempered with content, *Thales.*

To write to our better, is of necessity; to write to our equall, is of will; to write to our inferiour, is of pure vertue.

The rich doth revenge himselfe with amts, the poore with seares, *Seneca.*

It is some comfort in misery, to know the worst of our mishaps, *S.P.S.*

In adversity rich men should give remedy, and wise men minister comfort by good counsell.

It is a thing very common unto a man afflicted, to seek the company of another in like trouble.

There is no man in so wretched a condition, but he hopeth to grow better; neither is there any man so

let alone, but he may doubt a fall is fall: *17/2/21*
 - His ought not to be dismayed, that from a high estate
 is descended to a low degree; whether ought he to glo-
 ry or grow proud, that from a base estate is advanced
 to promotion.

As riches is the mother of pleasure and delight, so
 poverty is the nurse of sorrow and calamity.

Want is the enemy of desire.

- In all estates a man must be observed, to live wa-
 rily increase his treasure; but to live wastefully causeth
 poverty, *Protag.*

Poverty is no hinderance to wisdom.

Poor men are little shrubs, that by their businesse
 escape many blasts, when high and tall Cedars are ma-
 ken.

Where poore intreat and cannot obtaine, there rich
 men command and will be obeyed, *Stru.*

Mishap is the true touch-stone of friendship, and ad-
 versity the triall of friends.

Happy is that mishap where we passe into greater
 perfection.

Poverty that contenteth is great riches.

Care not for poverty, such no man lyeth so basely
 as he was borne, *Salust.*

It is given onely to a wise man to be content in po-
 verty.

Suffer that with patience which thou canst not avoid;
 and be not displeased at thy poore estate.

The beggers crutch serveyth him both to leane upon
 and to fight withall.

Patently should that be borne, which no strength
 can overcome, nor counsell avoyd; whether it be po-
 verty to punish the body, or adversity to crosse the
 minde.

Poverty possessed in safety, is better then great riches
 enjoyed with much feare.

When

When man is plagued with poverty and sickness, both joined together, without any succour or comfort, then it is in him an intolerable grief, and first not able to be quenched, a sorrow without remedy, and a tempest full of wracks.

Poverty is a venom of the selfe, Diogenes. He liveth in most distressed estate of beggary, that is not indued with many good qualities. *Si ad naturam nihil, humanum eris pauper: si ad opum, humanum eris divar: exiguum materia deficiat, opinio immensum, Seneca.*

— O vita tota facultas, Pauperis angustia laces, O manna nondum Intellecta Deum.

Of Banishment.

Defin. Banishment is a putting away or driving out of any man, either from the place where he ought, or should inhabit, or from thence where he took delight, and desired to dwell.

For sinne was man thrust into the world, therefore his life in it is banishment.

No banishment is sweet, but the banishment of a righteous soule from the prison of a world-wearied body, *Stobaeus.*

Banishment is there, where no place is for vertuey *Cicero.*

The banished man without a house to dwell in, is like a corpse without a grave to rest in.

It is better for a man to bee banished his country with wife men, then to live there still amongst foolles.

He that denieth himselfe to his Country, is in banishment already.

Where soever a man lives well, there is his Country, *Cicero.*

A chaste eye exclaim licentious looked in

Good fortune attends not every good. Evil chance every called person.

To stuffe thy coffers with coynes till so, commit thine honour to exile, *Marc. Aurel.*

True happiness is never lost unless death, nor exile welcome but in death.

Is it a needfull question, whether a sick man if he be willing to have his health, or no exile, if he would be called from banishment.

Death and banishment come soone enough, if flow enough.

There is more sorrow in losing ones owne Country, then in conquering a world of other Nations, *Themist.*

Sweet is rest after long Pilgrimage, and great is the comfort that a banished man takes at tidings of his repaement.

It is the nature of a man to love those things dearest, which are banished furthest from him.

He that in the morning is proud of his possessions, may happen ere night to be banished from his pleasure.

Beauty and youth once banished, are never repealed.

The comfort of fugitives is, that there be many fugitives.

Care followeth a fugitive person, even as a shadow followeth the body.

Exilium terribile est illis, quibus quies confectus est habitandi locus, non illis qui omnem ordinem suum in tantum ordinem esse dicunt, Cicero.

Privari patria magnum malum est, sed majus re quam fortune.

Of Absence and Presence

Defin. Absence is the departing or loss of a friend, or any other object wherein we take delight. Presence is the continuall company of the party with whom we desire to be conversant.

Absence

A Bience in Jotep makes and love more And
 I want you, I want you, I want you, I want you

We never know how profitable the presence of a friend is, until we have felt the want of his absence for a time.

The absence of friends is the presence of griefs,
 Bias.

As iron wires are known by contraries, so the de-
lights of presence is known by the hell of absence.

Man separate from money, is like a soule separated from a body.

The grief of unvisited absence is worse than the wounds of a stubborn lance.

Ambitious, perfect, delays love, and a long absence forgets true familiarity.

Absence puts off happiness, and time alters resolutions.

When thought absents it selfe from truth, the soule
presents her selfe to sin, Demost.

The evils go by absence wisdom recureth.

The heed of speaking ill of the absent, at any time

The solitary man is either a God on a boat.

Life and faith once ablated never return

The fairest pretence is but a dunghill, covered over with white and purple.

Infamy is never absent from arrogance. Diogenes.

Men gaine their desires by travell, buttaine them by thought, and are absent from them by annoyance, drift.

The presence of one day blameth the absence of another, but the last shall give judgement of all that is

The absence of punishment is no pardon of trans-

gressione, non sine molesta est, verum profectum est.

Distantia loci non separat amicitiam, sed operationem.

Defin. *Acts are the monumentall deeds of our lives, and our actions are the assigner, by which are knowne the perfectnesse of our good or evill living.*

All the the praise of the inward vertue consisteth in outward action. Cic.

Action without reason, and a reason without an action, are both alike imperfect.

Action is the ready entrance into contemplation.

A silent deed is better then an unprofitable word.

Neither can good words colour a bad action, nor bad words deprave from a good action.

Shape beautes an image, and good actions recommend a man.

Actions are by so much more manifest then words, by how much the eyes are surer witnessers then the eares.

It is an argument of too much weaknesse, to remember what should have been done.

In action a man doth not onely benefit himselfe, but profit others, S. P. S.

God would never have delivered a soule into the body which hath arms and legs (only instruments of action) but betaulc it was intended the mind should employ them.

There must not onely be in a man a minde of charity, but also distributing hands.

Action is the manner of vertue and honours.

By the actions of a good man we iudge always the excellencies of his life.

An imperfect man by one perfect good action gaines a liberrall name of goodnesse.

Speech is one of the greatest actions which makes manifest the prudent vertue of the soule.

All new actions seeme faire, though they be like a painted woman.

To keepe a friend certaine, is a harder matter then
to get a friend. *Profratrum* boldnesse is a base action in the eyes
of thy betters.

So love as thou mayest hate, so hate as thou mayest
love, and both without challenge.

The end of every thing is the tryall of the action.
*incompleta bene actio, infortunata, benefactorum
recordatio, iucundissima est.*

*Expectationes virtutum in omni etate mirificas af-
ferunt fructus.* Of Praise.

Defin. Praise is an exalting, or a lifting up to honour,
either the good parts we behold in others, or those ex-
cellencies with which our eyes (tickled by desire)
are enamoured.

There be many that in words are ready to praise
that which is good, but few that in works are wil-
ling to follow the same.

It is better to be praised for true speaking, then to be
honoured for flattering and lying.

For a man to praise too much his owne writing, is
nothing else but to give men occasion to speake evil
both of him and his works.

As it is seemely for a Philosopher, and a wealthy man
to praise the profits of peace, even so in his mouth it
is uncomely to praise the profits of warr.

Perfect peace and felicity consisteth in a contented
life, and a happy death, *Solus*.

Praise bestowed on an unworthy person, is a mani-
fest signe of flattery.

Praise is a poyson to the ambitious man, for it lea-
den him beyond the scope of honesty.

Nothing deerveth commendation, unless it be ver-
tuous.

Praise encourageth the spirit to doe great and might-
ty

by things, and nourisheth true verare where it is begun.

Commendations make the labours light, the study rich, and the hope rich.

Three things are commendable in a Scholler; silence in his tongue, diligence in reading, civility in his behaviour.

He which often praiseth himself, confirmeth an error, and proveth in the end a lie: and he which is praised, becommeth a great dole more vaunt, August.

Praise is the hire of vertue, Cicero.

Too much praise is a bairthen.

Amongst all the praises of *Lucullus*, he deserveth most by this answer: I had rather, said he, deliver one Roman from the hands of an enemy, then enjoy all the riches of mine adversaries.

Pompey being growne to the height of his fortune, and exalted by many praises and victories, was then prettily checked at his departing out of Athens: *Quintus Domitius* to esse nosti, ostendit *Demo*.

He that praiseth a man openly, will not flatter him secretly, *Dio*.

To doe good to the poore is a double praise, because a double sacrifice; one to God, another to man.

Most praise-worthy is the good nature that can commend a bad nature.

Vertue beget praise, and praise begets honour and authority.

Nothing is more uncertaine then praise, for what one day gives us, another day takes away from us.

It is a greater praise to helpe the helpless, then to maintaine the needlesse.

In doing that we ought deserve no praise, because it is duty, August.

If another man praise thee, yet remember thou to be thine owne judge.

All things that are good have euer the preheminence in praise and commendation.

As the shadow followeth the body, so praise followeth vertue; *Seneca.*

To be praised of euill men, is as euill as to be praised for euill doing.

Neither praise any thing that is nor commendable, neither dispraise that which is praise-worthy.

The praise of our Ancestors is a light to their posterity, *Salust.*

When they offered to *Titus* a crowne of gold, together with great praises, for taking *Jerusalem*, he said, that he himselfe was not the author thereof, but God.

Never challenge vnto thy selfe the praise of another mans inventions, *Mars Aurel.*

He that praiseth any man because he is a Gentleman, praiseth his Parents also.

As they which praise unwillingly seeme to haue but little of themselves, so they which praise other men slenderly seeme desirous to be praised themselves, *Justin.*

It is a point of flattery to praise a man to his face.

Be neither too hasty to praise, nor too forward to commend any, *Anaxag.*

There is no day so cleere, but it hath some cloud, nor any praise so compleate, but it is subject to the scandal of the enuious.

Sil latus allicere non ad recte faciendum, non potest, nec metus quidem a fado simili factis potest auocare, Cicero.

Auicubi natus eritis, etiam vultus admittitur.

Of Ayde.

Defin. Ayde generally is any reliefe or succour, chiefly in our extremitie; and is the greatest nobilitie of ability when it is most weak and desperate.

Sorrow is so hard of belife, that it refuseth all aid, imagining truth to be dreames, and dreames to be truth.

Fatal is the aid that brings us to the ascent of a Crown,
from whence men come not downe, but fall downe.

The over-spredding pompe of aid or might doth
Harken weakenesse, and debale his violence, *Archieb.*

Sorrow makes silence her best aide, & her best Orator.

Reverent order wil not aid iniquity, or prevent right.

Offices urged in publik, are made werie & expel aid.

The shew of injustice, aydes and aggravates despoight,
Hermes.

The multitude which look not into causes, rest
fatisfied with any thing which is aided by the lawes.

Fear casteth too deep, and is ever too wise, if it be
not aided by some resolution.

One man is borne to helpe another as farre as abili-
ty will serve.

To helpe the weake is charity, and to aide the migh-
ty presumption, *Greg.*

A doubtfull minded man can never endure to bee
ayded by any usuall meanes.

The ayde of the Spirit is faith, by which a man is deli-
vered from a second death.

The grace and law of the spirit furnished with the
ayde of God, justifieth the wicked, reconcileth the sin-
full, and giveth life to the dead.

Wisedome and learning, are the two chiefe aydes to
vertue and good conditions.

Law is the Queene of immortality, and ayde the
L O R D, which restores the oppressed.

Wise men are not ayded by the Lawes of men, but
the rules of vertue, *Salon.*

Evill aide and unconstant love, is like the shadow of
a cloud, which vanisheth as soone as it is seene.

Honest assistance is without hurt, without hate, and
without penury.

The ayd of a friend in law, is halfe an end to the Law.

He is rash-witted, that presumeth too much upon his
owne power.

God giveth his wrath by weight, and mercy without measure, *Erasmus.*

To trye the ayde of friends, is to prove the hope of fortunes.

He is a monstrous foole, that will presume to flye with the aide of waxen wings.

Nemo homini, quicunq; sit, ob eam ipsam causam, quod sit, consulere debet.

Nihil habet alienius fortuna melius quā ut possit; nec natura, quam ut vellet servare plurimos, Cicero.

Of Meane.

Defin. Meane is the mediocrity and best part of an action, and must be used in all things: it containeth the full effect of prudence touching government, and tranquillity concerning the soule.

The difference of good or bad, consisteth in mediocrity or a meane in all things.

Curiosity and extremity banished man from the first modesty of his nature in all things.

Nothing too much, nothing too little, preserveth a meane in all things.

The meane estate is the best estate, indifferent equality is easiest superiority, *Flo.*

He that starveth for drinke by a fountaine side, hath no meane in his misery.

The meane love is the surest love; to love extremely procureth either death or danger.

Of two evils the least is to be chosen, for that is the meane to well chusing.

The more men are threatened, the greater meanes they seeke for their safety.

First to become a Servant, is the best meane to be a Master, *Diogenes.*

A storme wither flowers, so pride confounds mean callings.

The smallest haire hath his shadow, and the meane-
state his rising and downe-falling.

Fire is never without smoke, nor extremity with-
out crookednes.

Mountaines having too much heate of the Sun, are
burnt: Vallies having too little heate thereof are bar-
ren; but such places as hold a meane are most fruitful.

Of all the parts in musicke, the Meane is the sweetest.

He that keepeth a meane in his Diet shall never sur-
feit.

The increasing of passion multiplieth complaints,
and extremity harboureth where meane is not kept.

Meane thoughts excell ambitious deeds.

Wise men temper their actions to the state, and hold
a meane in all matters.

The meanest Cottage of a Swaine stands in more safe-
ty then the Palace of a Prince.

Where there is no meane, there is no order, and
where proportion is not kept, there is speedy confusion.

Ere mischief come, the meanes to prevent it ought
to be provided.

Est modus in rebus, sunt certi denique fines,

Quos ultra citraque neque consistere rectum.

Sunt cuique modus est, tamen magis offendit nimium
quam parum.

Of Labour.

Defin. Labour is (or ought to be) the honest recreation of
the minde, and that industrious work-mastie, which
buildeth our knowledge, and maketh them absolute by
exercise of good letters, and continuall curiouse in the
Sciences.

IT is not freedom to live licentiously, neither is it li-
berty to live without labour.

Labour is a mortall enemy to love, and a deadly foe
to fancy.

Great labours require sometimes to be eased With honest pastimes.

That which is done slowly, is never done willingly.

Take good advisement ere thou begin, but the thing once determined dispatch with all diligence.

Labour is a burthen that man undergoeth with pleasure, Cicero.

A man that doth all he can doe, doth what he should doe.

By diligent and laborious examination of things past, we may easily foresee things to come.

He that endureth labour, shall taste the fruit of his travell, Armin.

As nothing mounteth swifter then fire, so nothing achieveth sooner then labour.

He that endevoureth, attaineth; he that neglecteth, repenteth.

All errors by labour are cured, huge mountaines levelled, and weake wits refined.

The hope of a good reward is a great encouragement to labour.

Immoderate labours doe weaken the body, but a temperate kinde of exercise conserveth the same in health.

As the sweetest Rose groweth upon the sharpest prickles, so the hardest labours bring forth the sweetest profits.

As brightnesse is to rustinesse, so labour excelleth idlenesse, Thales.

No worthy act can be accomplished without paine and diligence.

No profit is denied to the painefull person.

By use and labour a man may be brought to a new nature, Demost.

Labour in youth waxeth strong with hope of rest in age.

Diligence is the Mistress of Learning, without which nothing can either be spoken or done in this life with commendation, and without which it is altogether impossible to prove learned, much lesse excellent in any Science.

Docility gotten by industry, though it be hard in conceiving, yet once obtained it is seldom forgotten.

Too much diligence breedeth suspicion.
The God which is immortall, doth as it were sell all things unto us for our labour and travell, *Cicero*.

Without care and diligence no estate can prosper.

Those studies which seeme hard and troublesome in youthfull years, are made right pleasant rests in old age.

There is nothing so hard, but diligence and labour make it seeme easie, *Virg.*

Nothing causeth a man more diligently to doe his duty, then to thinke what he would require of him that is his servant.

As to every studious man diligence is a mother, so negligence is a step-dame to all learning, *Reston*.

There is nothing that sooner maketh a Horse fat, then the watchfull eye of his Master; nor any thing maketh a Land more fertile, then the diligent labour of him that oweth the same.

By Dangers, Dread, and Doubtfulnesse, Diligence is greatly hindered.

*Qui studet operam cursu contingere metam,
Multa tulit, fecitque, puer, sudavit et alfit.*

Si quid feceris honestum cum labore, labor abest, honestum manet: si quid turpe cum voluptate, turpitudine manet, voluptas abest, Cicero.

Of Gladnesse.

Defin. Gladnesse or pleasure, is properly called that delight which moveth & tickleth our senses: which quickly fadeth & slippeth away, & for the most part leaveth behind

blinde to see sin rather of repentance, then of willing
it to be as it remaineth.

Our pleasures are inductions to our griefes.

Oft hath a Tragick entrance a happy end.

Gladnesse with griefe continually is mixt.

Sorrow foregoing gladnesse graceth it.

There is nothing more to be rejoyced at then a

good and quiet conscience, which at the latter day shal

bee a witness to iustitie, and not to condemne us.

The gladnesse of the heart addeth length to our life,

but sorrow of life hastens death.

Be glad of this day, wherein thy tongue hath not

sworne, and thy heart hath opened thy sins.

Disorder in laughter causeth death, and violent plea-

tures mighty dangers.

All men are glad to see their riches increase, but few

are willing to amplify their vertues, *Crates.*

All worldly gladnes rideth upon the wings of Time,

and but in Heaven no perfect joy is found.

Be not glad of thy enemies fall, for he that smiteth his

owne may be overthrowne.

It is better to enter the house of mourning, then the

habitation of gladnesse, *Job.*

Sith joyes are short, take gladnes when it comes, for

sorrowes head long follow one another.

Pleasures while they flatter a man, they fling him to

death.

After the delitation and pleasures of the body fol-

loweth the destruction of the flesh, *Marc. Ansel.*

Pleasures unbridled carry a man head long into all

licentious living.

Pleasures bring losse and damage to the party that

too much delighteth in them, they ingender in his

mind sorrow forgetfulnesse of wisdom, and insolence.

The sweet and simple death of heavenly gladnesse

is the easier to be altered, because it hath not passed

thorow

thron worldly wickednesse, nor feelingly sound the evils which evill carrieth with it.

He that is given to pleasure, judgeth all things, not according to reason, but according to sense.

Gladnesse is the book of all evils, quenching the light of the soule, hindering good counsell, and turning men aside from the way of Vertue.

Pleasure is so much more odious, by how much more she hideth her venome under the garment of good liking.

Pleasure is a certaine exultation, or an exceeding rejoycing, sprung of the events of things desired.

Pleasure amongst vertues, is like a harlot amongst honest women, for by her flattery she destroyes man.

Pleasure is of two sorts, one is said of honest and good things, the other of dishonest. In respect of honest things, it is called *Voluntas*; in respect of dishonest, it is called *Voluptas*.

The companion of pleasures is paine.

A wise man ought not to be putt up with pleasure, for it is the food of filthinesse, it killeth the body, weakneth the judgement, and taketh away our understanding.

He is not worthy the name of a man, that spendeth a whole day in pleasure.

Qui minus deliciarū navit in vira, minus timet mortē.

Gaudia principum nostri sunt saepe doloris.

Gaudia non remaneant, sed fugitiva volant.

Of Liberty.

Dein. Liberty is that freedom and happinesse, which bringeth the soule to his contentment, and satisfaction after the troublesome pilgrimages, travails and bondages of this world. Or otherwise, to live as a man list.

Through too much liberty all things runne to ruine and confusion. Liberty in the minde, his signe of

goodnesse; in the tongue, of foolishnesse; in the hands,
of theft; in our life, of want of grace.

Nothing corrupteth more then liberty, for it maketh
the son despise his father, the servant his master, and the
citizen his magistrate.

He is to be counted free, that serveth no loosenesse
nor infirmity.

No man truly liveth at liberty, but he that liveth
vertuously.

The wise man that hath the reine of his owne wit,
restrained in the hands of his discretion, is onely free.

There is a naturall discord betweene Tyranny and
Liberty, Demost.

He enjoyeth the sweetest Liberty, that hath a quiet
Conscience, Greg.

Vertue onely yeeldeth men Liberty, sinne yeeldeth
shame and servitude.

If the liberty of the Commons be not restrained,
the Common-wealth will be destroyed.

A mans minde may be at perfect Liberty, though
his body be fettered with irons.

Life lost for liberty, is a losse full of Piety.

It is better to dye a miserable life being at liberty,
then to live a magnificent slave in continuall bondage.

Too much liberty is a little bondage, and too great
bondage hastens speedy liberty.

A constrained will seeketh ever opportunity to slip
his head out of the collar.

No man lives happily, if he want the freedome of
liberty.

Death ought to be preferred before servile Slavery
and Bondage.

It is a hard thing to moderate a man much given to
Liberty, or to put a bridle to wanton affections.

He that hath liberty to doe more then is necessary,
will oftentimes doe more then is tending to honesty.

Where

Where liberty is given to offend, sin is so sweet to the flesh, that there is no difference between men and beasts, but that men doe exceed beasts in beastliness; *Hermes.*

He is to be thought free, that is not bondslave to iniquity.

Ille mihi non videtur liber cui mulier imperat, cui lex imponit, praescribit, jubet, vetat quod videtur, qui nihil imperanti negare potest, nihil recusare audeat. Si possit, dandum est: si vocat, vendendum: si ejiciat, abjundum: si minetur, extimescendum.

Non potest parvo constare libertas, hanc si magno aestimas, omnia parvo aestimanda sunt.

Of Serving.

Defin. Serving or servitude is a certaine slavish bond of constraint, by which either for commodity or love men binde themselves to the will of others, making themselves subject to controlement.

TO serve or obey well, is a great vertue, and proceedeth of Nature, which being good, is holpen by education.

It is as necessary for him that serveth, as for him that commandeth, to be honestly minded.

Servants must be obedient to their Masters, whether they be courteous or froward; *Plato.*

Nature, and the Lawes which preserve Nature bind men that will be servants to strict obedience.

The servants of wisdom are the righteous of the Church, and their off-spring is obedience.

Servants ought with patience to bear the corrections of their master; *Chilo.*

A crafty servant ruleth his master.

The bondage of a wise man is liberty; *August.*

The servant that dutifully honoureth his master, shall in time to come finde love and obedience in his owne household.

The

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The onely fruit of service is love and reward; and the pleasure thereof, humility and obedience.

The first duty in a servant, is willingness to learne whatsoever is necessary; the second, faithfulness, in performing truly whatsoever belongeth to his duty; the third, carefulnesse, in seeking all honest meanes to profit his master; the fourth, silence in tongue, in not replying against his masters speeches.

There ought to be in a servant double silence; the one in not replying, or contradicting; the other in not revealing abroad what his master doth at home.

Servants ought not to obey with eye-service only, but also with singleness of heart.

It is a most commendable vertue in a servant, to know how to obey well.

A servant once made malepert and lawcie, will at wayes after kicke at his duty, and scorne the controlment of his master, *Aua*.

Looke what kinde of service a servant doth unto his master, the like shall surely be requited when he keepeth servants himselfe.

Honest and gentle masters have commonly proud and stubborne servants, whereas a master sturdie and fierce, is able with a little wile to command more duty then the other shall with many words, *Aua*.

Princes must be served both with life and goods, and that is personall service of every naturall subject.

All men must be subject to Principallities.

Men are bound to obey Magistrates, although they command things contrary to publick profit, except it be in such things as are contrary to the Lawes of God.

Serving justly is a seale of obedience, and a testimony of an upright Conscience, *Chrys*.

Tyrants are termed the scourges of God.

It is treason against God and man for the servant to offer violence to his master, but most damnable for a

subject to touch the Lords anointed.

*Nihil est sedius servitute: ad decus & libertatem
nati sumus, Cicero.*

*Si miserum est servire, multo miserius est servire iis
quos non possis effugere.*

Of Obedience.

Defin. Obedience is the end whereunto vertue tendeth;
namely, when in all our actions we observe honestie
and comelineffe: it is that which bindeth the soule,
when fully and willingly, without force and constraint
we give to every one that which belongeth unto him:
honour to whom honour, reverence to whom reve-
rence, tribute to whom tribute, and succour to whom
succour belongeth.

Obedience sheweth our nature, rebellion our cor-
rupt nature.

The Common-weale is alwayes happie, where the
subjects are obedient, and the magistrates mercifull.

Wicked men obey for feare, but the good for love,
Aristotle.

Servants in word and deed owe duifull obedience
unto their bodily masters.

Where reason ruleth, appetite obeyeth.

Nothing thriveth by strife and contention, but all
things flourish through love and obedience.

Disobedience proceedeth from negligence, for hee
that governeth well shall be obeyed well, but he that
giveth to his servants too much liberty, shall be sure to
have too much losse, *Theopompus.*

They commonly prove the best masters, that have
been the most obedient servants.

The obedience of the Law is the maintenance of
the Law.

Treason hath no place where obedience holds prin-
cipalitie, *Petrus.*

Who

Whosoever obeyeth his superiour, instructeth his inferior, *Cicero*.

It is a certaine and infallible observation that the sonne who hath irreverently and disobediently dishonoured his Father, is in his old age plagued by his owne posterity, *Aurel*.

The humble and obedient gaine honour, but the stubborne and obstinate reprove.

The more obedient a man is, the more favour he purchaseth.

The blessednesse of a Common-wealth is the obedience of Citizens, *Stoheus*.

Onely obedience enjoyeth the merit of faith, *Bern*.

Obedience is the badge of devotion, the scale of contemplation, the safeguard of the penitent, and the schoole of the ignorant.

To obey the law is to fulfill the law.

The will obedient to reason never strayeth: but where men break all bonds of duty, there follow all sorts of plagues and punishments, *Justinian*.

Obedience is a vertue due to God and man: to God as our Creatour, to man as our superiour, *Bern*.

Where reason ruleth, appetite obeyeth.

That country is well kept, where the Prince knoweth how to governe, and the people how to obey.

The King himselfe is supream head of all other authority, and obeyeth no man but Law only.

If thou vanquish thy Parents with sufferance, thou shalt surely be blest for such obedience.

He obeyeth infinires that is a bondslave to his owne lusts, *Crates*.

Qui bene ducit, efficit ut recte cum is quos ducit sequatur.

Flectitur obsequio curvatus ab arbore ramus:
Franges, si vires experiant tuas.

Of Opinion.

Defin. Opinion is the rule of the minde containing our
joy or pleasure as a forme of the mind, mixt with
unrest, and brought up by the Imagination.

Opinion makes men arme themselves one against
another.

Opinion is one of the greatest pillars which upholds
Common-wealths; and the greatest mischief to over-
throw them, *Pont.*

Opinion proceeding from a firme discourse of rea-
son, purged from vanity, is perfect judgement.

Whatsoever opinion perswades us to perfect, being
once approved becomes most deepefull.

Opinion never judgeth rightly of any thing as it is
indeed; but onely as it seemeth to be.

Opinion living in hope, pines in present, and lack-
eth what ever it hath.

Opinion is the torment of the mind; and the de-
struction of the body; vainely promising the rest which
could never be enjoyed.

Opinion drawes on the ambitious with a vaine con-
cept of immortality, making possible impossibility.

The variety of opinions among the learned, begets
both doubtfullnesse and feare in the ignorant, *Thioph.*

The opinion of Judges have heapt suites one upon
another, and made them immortall.

Opinion leaves mens actions open to the flanders,
craft, malice, and polling of wicked Lawyers.

By opinions chiefly is majesty and integrity of an-
cient justice lost, *Crates.*

All sedition springs from opinion; and all sedition
is evill, how honest soever the ground be pretended.

Opinion is the originall of disobedience, and diso-
bedience is the beginning of fury.

The ground of the Roman civill wars, was the diver-
sities of opinions betwixt the Nobility and the Senate.

The

The strength of false opinion is of such force, that it overthroweth the love betwixt man and wife, betwixt father and child, betwixt friend and friend, and betwixt master and servant, Demost.

To know the causes of false opinions, is the onely meane to break the strength, and root out the force of false opinion.

Profit, honour, losse and dishonour, are foure causes of dis-joynd opinions.

Great opinions alter not at one instant, but leave their strength by degrees, by little and little, except they be violent.

Dissimilitude being a diversity of opinions in Religion, is cause of civill warre.

The diversity of opinions in subjects is very dangerous to Estates and Sovereignes, Phocian.

It is impossible for any head to maintaine an opinion contrary to the members.

Amongst men that are honest and upright in life, and live contented with their calling, there never happeneth diversity of opinions, nor civil warres of Religion.

Gravior et validior est decem vivorum sententia quam totius multitudinis imperitia, Cicero.

Perper de vici doctis judicare, ne quorum opinionem improbo, illes videar improbasse.

Of credulity.

Defin. Credulity is a certaine ground and unfained trust which we repose in the object propounded to our imagination: it is also the destruction of doubt, and an affirmative of us to those actions which we credit to be honest.

So many men so many mindes; and so many mindes so many beliefes.

Credit is a constant trust in such things as are spoken or Comendred.

Credit

Credit is a figure of faith, or that which faith is
 selfe, is and is breathed by the spirit of God into the
 godly, &c.

Credit or faith consisteth above all things in praye
 er and meditation.

True beleeve breedeth constancy in prosperity, and
 patience in time of affliction.

A good life cannot be separated from a good be-
 liefe, &c.

Beliefe failes where Gods truth stands uncertaine.

The way to increase credit is first to have credit.

The fruit of beleeve is made manifest by the love we
 beare our Neighbours, and by our patience in time of
 trial.

True beleeve justifieth, and that justification is our
 Redemption.

Credulous beleeve kniteth together the joynts of a
 Common-wealth.

The man which constitutes Common-wealth, pre-
 serves them; faith first constituted them, therefore
 faith upholds them.

No man beleeveth willingly more then he himselfe
 liketh, &c.

No gold is so precious as a faithfull friend, whom
 a man may boldly credit.

Mens credits should be better then debts, for faith
 should exceed oathes.

Slow belief is the handmaid of wisdom, S. P. S.

Unexercised credit is feckly, and unknown things
 are unadmitted.

Faith built upon any thing but divinity, is dead faith,
 and like a frame that hath no substance or consub-
 stantiation.

From faith comes feare, from feare hate of sinne,
 and from hate of sinne everlasting salvation.

In the greatest danger, the greatest credit is best de-
 served.

Truth

Truth is the daughter of time, and guide to all goodnesse.

He that through custome takes little account of his promise, may swear often, but is seldom to be beleaved.

Custome without credit, is no better to be accounted of than old Error.

Credulity is the onely advantage of honest hearts,
S. P. S.

It is as great a fault to beleve every man as to trust none, *Seneca.*

True faith in God maketh innumerable strong Champions, and invincible stomacks, not onely towards death, but also against all the most cruell devices that can be found, to make death (if it were possible) more painfull then death, *Basilins.*

Credit is of greater worth then friendship, and friendship as worthy as may be.

Non patitur ludum fama, fides, oratus.
Non volutaus Deum, sed corda fidelium quatit.

Hac qui dona gerit, lege beatus erit.

Of Secresie.

Defin. Secresie is a faithfull humour, which strenghtened by vertue, concealeth in despite of misfortune those things which one knoweth may either profite his enemy, or prejudice his friend or country.

HE that knowes not when to hold his peace, knowes not when to speake.

Gold boyleth best when it least bubbleth, and a flame pressed downe enforceth the fire to smother
Paradox.

Love that is kept in secret, consumes in sorrowes; and the flames of fancy raked up in silence will both fire the senses and shrink the sinewes.

He beareth his misery best, that hideth it most, *Aesch.*
As silence is a gift without perill, and containeth in

Many good things, so it were better our silence
brought our simplicity into suspicion, then to speake
things conveniently, or unnecessarily.

Those things which are untold, are undone; for
there can be no greater comfort then to know much,
nor any lesse labour then to say nothing.

Howe Temple is never shut, Cupids Register lies ever
unlocked, and the secrets of love, if they be conceal-
ed, breed either danger by silence, or death by secre-
cie.

Better it is by speaking little to make a small scarre,
then a deepe wound by much babling.

Silence is a gift without perill, and a treasure with-
out enemies. *Proverb.*

Women are fitter to conceive children, then to con-
ceale secrets.

By mis-spending treasures we lose wealth, by disco-
vering secrets honour and life.

That which thou wouldest few should know, keepe
secret to thy selfe.

Silence is more safety then speech, when our ene-
mies be the Auditors, *Salust.*

In some place, at some time, and in some company,
it is better to be silent then talkative.

As the Viper, as soone asunder when she bringeth
forth her little one, so secret coming out of their
mouthes, that are not able to conceale them, doe ab-
solutely undo and ruine such as reveale them, *Salust.*

We have two eyes and two eares, but one onely
tongue, and that so inclosed within the teeth and lips,
between the braine and heart, serving as their Trutch-
man, having about it the instrument of all the senses,
to the end she put forth nothing before shee have taken
consell of the said senses, her neighbours, and of the
inward faculties of the soule, which are the understand-
ing and reason placed within the braine.

Wine

Wine descending into the body, causeth words to ascend; and men iniquitall often uttereth words without thought.

In some cases silence is dangerous, as if a man know of conspiracies against their Country, King, or any that might greatly prejudice their Neighbour, they ought to discover it.

As we must render account for every idle word, so must we likewise for our idle silence.

Quærit aquas in aqua et pomum fugativa capiat.
Tantalus, hoc illi garrula lingua dedit.

Non unquam tacuisse vocet, nocet esse locutum.

Of oaths.

Defin. Oath is persuasion or calling of God to witness that our assertions are just, true and honest.

And of oaths, some be lawfull, some unlawfull. The lawfull oath is that which is taken before Authority; the

oath unlawfull, is that which vainly, without occasion is uttered.

The Oath which is honest, is a proof of fidelity, the violation whereof is impiety.

An Oath is the foundation of justice, and the truth of uncertainty.

It is better never to take God to witness then to swear himselfe in mockery.

Oaths doe not credit men, but men their oaths.

It becometh a man to keepe inviolate the oath which he maketh to his adversaries, although mishap cause him to yield unto him.

Through neglect of our oaths keeping, we fill our souls full of lying.

The greatest fault that can be in a Prince is perjury.

Gods oath is the confirmation of his promise.

The bare word of a Prince ought to stand as an oath in Law, and his faith as firme as an Oath.

To

To swear and forswear is a vice so hateful, that
slaves themselves judge it worthy of punishment, *Psalmist.*

He is unwise that putteth any confidence in the pro-
mise of a common swearer.

He that accustometh his mouth to many oaths,
procureth unto himselfe many plagues for a punish-
ment, *Sigismundus.*

As it is not necessary to credit the oath of an In-
fidell, so it is not lawfull for a Christian to break his
yow, although it be made to a Saracen.

Traitors bewicht with perjury, feare not to be-
tray themselves, so they may betray others.

He that lyeth his faith in pawne, binderh his life,
his honour, and his soule also.

Where faith is taken from oath, justice is ruined,
loye wounded, and sociery confounded, *Nicholas.*

God in his justice chastens perjury, even from the
cradle to the grave.

Favour gotten by perjury, is honour wound by infam-
y.

Sin is punisht with repentance, but perjury with dam-
nation, *Quintus.*

Vertue is never in the mouth where lavish oaths
are resident.

Scarcity of oaths is a most blessed barrenness.

The oaths uttered in fury, in calmes are repented
with tears.

Wicked mens oaths are written in water, *Isaiah.*

Faith gives no honour to any oath, yet oaths bro-
ken dishonour faith.

To maintain oaths, is to suborne blasphemy.

Faith is the devotion of the soule, and the redemp-
tion of the same, *Jerome.*

Wise men think more than they speak, and to swear
is the least part of their knowledge.

Solon

*Solon tantum morum prohibitum inesse hominibus
portere dicebat, ut non opus esset ligare iuramenta.
Lycurgus catenis amicis & familiaribus auxiliandum
esse dicebat, ut interim perjurium non dimitteretur.*

Of Doubt.

Defin. Doubt is any uncertainty or irresolute opinion
of things whereby the mind is altogether unsettled
and perplexed.

Doubt being a frenzie of the soule, labouring to
attaine the truth, confounds it selfe in it selfe.

The hurts are boundlesse which come by doubts and
incertainties.

To rest doubtfull in Religion, is worthy certainly
of high punishment.

There is nothing more troublelome then doubtfull
thoughts. *Archim.*

Ignorance is the mother of doubts, and doubt the
mother of irreligious opinions.

Doubt is contrary to faith, and whatsoever is con-
trary to faith is cleane contrary to salvation.

Doubt proceeds from ignorance, and ignorance
comes from brutishnesse, and brutishnesse from want
of vertue or wisdom.

As doubts declare men to be blee minded, so cou-
rage and resolution erect a Prince.

The Scriptures are sufficient to dissolve all doubts in
Religion; and not to believe them is to perish by them.

By over-much trust in a mans owne wit, the great-
est doubts are commonly conceived.

Doubtfull presumptions prove certaine confusions.

Love is carefull, and misfortunes are subject to
doubtfulnesse, *S.P.*

Want of wit breeds doubt, and doubt leaves good
things unfinished.

Doubtfull and melancholy minds are cheered with
musicke.

mislike, but wise men with resolution, vnb
He of necessity must erre, that of force must be
doubtfull.

There is no greater shame, then for a man to be
resolute in worldly actions, and yet wavering and
doubtfull in the chief points of his religion.

He is worthy to live always in doubt, which doubts
what no man else doubts, but he himself only.

To doubt or mistrust a man for his well-meaning,
is the very next way to cause him to change his mind
into false dealing, *Bias*.

There is great doubt of that mans wisdom, which is
too much ruled by the will of a woman, *Mar. Mar.*

To live in doubt is to live in torment.

He that doubteth every certainty, and admitteth
every trifle, shall sooner be laughed at for his folly,
then commended for his discretion, *Bias*.

He that doubteth of that thing which he seeketh,
shall never know when to find that which he lacketh.

Whatsoever is well done is advisedly done, but
whatsoever is ill is doubtfull.

Doubts chase away friends, strengthen enemies,
and slander all men.

The beginning of error is doubt, dreaming that
our affects agree with the heavens.

Doubts are not overcome with violence, but with
reason and understanding.

When doubts are known to be doubts, resolution
is better esteemed.

Qui dubitat, negant est proximus.

Dubitatio cogitationem significat injuria.

Of Deniall.

Defin. Deniall is a refusall of any thing propounded, or
an Apostate back-falling from a thing formerly offer-
red, known, or taken.

TO deny principles, is to deny truths, and to deny truths is heretic.

To deny what we feare or desire, is to disprove our owne beliefs.

It is hard to deny to mourne, when nature com-
monds us to weepe.

Virtue rather denies wealth, then to enjoy it by e-
will meanes.

Clouds cannot cover secreties, nor denials conceale
truth, ~~Denial~~.

To deny the knot of marriage, is to break the bond
of salvation.

The strength of thunder overthroweth high Tow-
ers, and the backbiting of a peevish's confoundeth soules.

He that denies compassion to the penitent, shall find
small favour when he himselfe asketh forgiveness.

Counsell confoundeth doubts, and dissolves false de-
nials.

Denials make little faults great, and truth makes
great faults indifferent.

The deniall of truth is a sickness of the soule, which
can never be cured but by the means of reason, ~~Witnes~~.

He which by deniall hath falsified his oath shall hard-
ly after recover his credit.

There cannot be a greater folly, then to trust him
that will deny the truth for advantage or promotion.

He getteth no profit, that denieth the truth in hope
of reward.

Wise men esteeme many words and many lies both
alike.

He that will instruct others in the truth, must never
deny the truth himselfe.

Common liars need more then common wits, else
will their tales be found double.

He that lieth (denying the countenance of an honest
man) by his outward shew of honesty sooner deceiveth
the

straight out of the many other which I have heard of.

He that dare perjure to make a lie true, his Prince will not spare to deny the truth before a Magistrate, *Thom. Aquin.*

To be thus, and deny the truth is more worthy of punishment then to tell lies.

Believe not him which saith another hath a lie of another bodie; for he will not stick to tell you so, till a lie be proved and confirmed.

There is no greater signe of wickednesse, then open heresie, *Ambr.*

He that obstinately denieth the truth before men upon earth, wilfully refuseth his soules health in heaven.

He which denieth the motions of the flesh, makes good the Divinity of the spirit.

To keep company with a notorious liar, is to make to make thy selfe suspected when thou tellest the truth.

The man that through use and custome denieth truth, and doth as it were make an occupation of lying, thrusteth himself out fro the company & presence of God, loseth his good name and credit amongst men, and most horribly joyns himself to the devill, yielding all his endeavours to the furtherance of infernall service. *Contra nequitiem principiorum est disputandum.*

Qui semel à veritate deflexit, his non meliore religione ad perjurium, quàm ad mendacium prodire consuevit.

Of Repetition.

Defin. Repetition is a repeating or rehearsing of things past being either forgotten, or needfull for use, or commoditie; it is also an upbraiding of good turnes, or a wearisome tediousness.

To repeat offences, like to make the conscience afflicted of his faults.

Often repeating of anything is wearisome to the hearer, and troublesome to the teller.

As though the hearing of our sins repeated be bitter,
yet the persuasion of amendment is sweet.
Continually to upbraid men with their misdoing, is
the next way to make them become desperate.
God himselfe useth to threaten us, of other then to
smite us. *Aug.*

To thinke our sin repeated in memory, makes the memory
more perfect.

As it is necessary to, smite the Incomprehension, so it
is needfull to repeat in private our owne sins, before
the prove odious.

To repeat offences with penitence, is a likelihood of
amendment.

There can be nothing so plainly repeated, but it
may be mistaken, *Terence.*
A wise man will not have one sin twice repeated un-
to him.

Vaine repetition is an accusation of dullnesse.

To repeat one thing often, being needlesse, is a signe
of a slender capacity.

It is requisite to know mens manners, before we re-
peat their disgraces.

Time is the repeater of all things.

He which maketh repetition of his deceit, deserves
to be intangled by deceits.

It is the property of fooles and children often to re-
peat prophecies.

Though it be a fault generall for all men to sin, yet
very few can endure to heare their sins repeated.

The things that be most leant to be gotten, are
most deare of price: and the things seldom spoken of,
are most desired, *Plato.*

The best garments growe old with often wearing,
and strange reports waxe stale with too much telling.

Wals are said to have eares, when needlesse repeti-
on hath too much tongue.

The

The often repeating of our faults to our selves in private, causeth more care in our actions publicke.

We must be content to have what we would not, when we forget our felicity, and do what which we should not.

Good examples can or soon often be repeated if we purpose to profit by them.

The often repeating of an injury received, makes manifest that the fact is not freely forgiven.

It is more commendation for a man to be clean than to make reputation of his good deeds performed.

Too much of any thing changeth the nature of every thing. *Tenence.*

Fire were not to be countenanced fire, if it wanted heat; nor virtue to be knowne with reputation.

Qui vetera argumenta viderit nihil mutatis repetenda, audierit scilicet enclaus.

Nam minus bodies erat aliud, semper idem.

Of Offence.

Defin. Offence is an injury or indignity offered either in speech or act, whereby either life or reputation is called into hazard, making the world in doubt of their vertue.

Unjust offences may escape for a time without danger, but never without revenge.

It were better for a man openly to be hurt with his enemies sword, then secretly to be wounded with evill speeches, *Tha.*

Of little meddling comes much rest, and of licentious talke oft-times ensue much inquietnesse.

There is no sufficient recompence for an unjust slander.

A fault once excused, is twice committed.

A false report is a willfull lye.

Light heads and sharp wits, are most apt to invent smooth lyes.

in which she was habitually fondly, in last place that
 the heavy downy foolishly, and from the best, serving
 to the Taper that clipped the Gown of his Prince,
 which in lighter he weighted, but never the waste
 to be touched; so he that by sinister reports cometh
 to suspect the credit of his friend, may make him
 lighter among the common sort (who by weight are
 oft-times deceived) but nothing impairth his good
 name with the wise, who try all gold by the touchstone.
 It is not for the wise what they will, then such heart what
 they would not see, like.

The greatest things are not always the greatest
 blisters, as it is farre easier with words to obtaine the
 victory, then with deeds to attain the conquest.

To a virtuous mind an injurious word doth more
 hurt then the wound of a sword.

In the body of a man, the most necessary member is
 the heart; the goodliest members are the eyes; the
 parts most delicate are the eares, and the thing wherein
 most danger is, is the tongue. *Thales.*

Nature teacheth us to speake well, but wisdom re-
 cherch to speake in a fit time. *Epimenides* the Palmer,
 after his returne from *Asia* being enquired of newes,
 answered, I stand here to sel pictures, not to sel tidings.

There is no better Philosophy, then for a man to
 learne silence.

The *Lycians* had a Law, that if any stranger should
 enter discourse with the Mistress of the house, he should
 for his offence have his tongue cut out.

The authors of offences and injuries are liars, *Plot.*
 Amongst the *Romans* it was held a great shame,
 for a man to praise the good wife of the house.

The eyes, hands, and feet, ought not so soon to be
 subject to the penalty of the Law as the tongue, be-
 cause they are members for common use, but the
 tongue is the instrument of vanity and villanie.

Where there is any hope of amends to be looked for, there the first offence deserves pardon, *Petrus*.

A small offence being removed, doth worke some grievous displeasure in the end to the committer thereof.

The offender feareth the Law, but the innocent feareth Fortune, *Boetius*.

Where offences of the best are never pardoned, the worst will amend for feare of extreme punishment.

Nihil est tam infensum, nec tam ad discrimen memoriae stabile, quam id in quo aliquem offenderis, *Cicero*.

Nulla mala potentis est, in qua non trahat injuria, *Seneca*.

Of Accusation.

Def. Accusation is the signature or challenge of any party in a doubtfull matter, and may be employed both in good and evill part; sometimes proceeding from an honest passionate zeale, and sometimes from the defects of further malice.

His that accuseth another must looke that he be not guilty of the same fault himselfe, *Salustius*.

Spies and accusers are necessary evils in a Common-wealth.

Perfect vertue terrifieth an accuser, indifferent vertue whets him on.

Whosoever presently gives credit to accusations, is either wicked himselfe, or very childish in discretion.

Things growne full grow out of frame, and accusation being at the highest, either resteth or declineth.

Great accusations have hard beginnings, both through their owne debates and their inventors.

If grearnesse could keepe what it gets, it should never be accused of infortunes, *Osian*.

We accuse nature of prodigality, to spend in one age what should serve for two.

We suppose accusations against Fortune, lest she should burst with presumption.

Other men first accuse our Consciences of frailty;
Ambitious men raised once to dignity, accuse afterward all other estates of insufficiency, *Boet.*

Youthfull counsell, private gaine, and particular hate, accuse Kingdomes of short continuance.

Warres pretending publike good, done for spight, worke most injustice; for they bend their accusation against the mightiest persons.

Flattery, the nurse of vice, is the mother of false accusation, but zeale of just appeales.

Kings because they can doe most, are in accusation the worst, though they run into ills by compulsion.

Great men too much grac't, use rigour and accuse humility of dulnesse.

He that accuseth himselfe is a just man, *Chrysost.*

Good must not be drawne from Kings by force, nor accusation by threats.

Pooles weepe when great men are accused, as pitying the fall of honour.

He that accuseth himselfe, and afterward answereth not, tempteth God, *August.*

Generall calamitie accuseth Princes of generall imbecillity.

When great men are accused and condemned, guilty vassals are hopelesse and desperate.

No man may be both the accuser and judge, *Plut.*

Princes endangered seeke their peace by any meane; and private persons injured seek revenge many times by false accusation.

The greatest wrongs that ever were effected, were then performed, when Princes feared to fall by surmise or accusation.

The accused is not guilty, untill he be convicted, *Latian.*

Es defendendo, quam ex accusando, uberior gloria comparatur, Cicero.

Accusa-

Of Slander.

Defin. Slander is a part of envy, and every whit as vile and dangerous: it is the superfluity of a cankered heart which enraged with choler, after an injury received, or after some report thereof, wanting other meanes of revenge, doth with slanderous and reproachfull speeches give testimony of his hate and malice.

Foule mouthed detraction is his neighbours foe. The nature of a slanderer, is to call all things into question, and to approve nothing.

We kill hurtfull vipers if we spee them, but we nourish slanderers till they kill us.

As Rats and Mice eat and gnaw upon other mens meate, so the slanderer eateth and gnaweth upon the life and flesh of other men.

A tale unapely told may be depraved.

He that hurteth his neighbour by his tongue, woundeth his owne soule by his words.

They they that speake evill, and slander the dead, are like envious dogs, which bite and bark at stones.

The corrupt heart breaketh out by the lewd tongue, and such as speake evill by all men, are monsters among good men.

Whosoever useth to listen much to evil reports, deserveth either to lose his hearing, or his ears.

A common slanderer, striving to bring other men into hate, becomes odious himselfe.

Believe not every report, neither be thou moved by vaine suggestions, lest through light trust thou lose friends, or which is more bad, be counted a foole.

There are three sorts of Man-slayer, they which kill, they which hate, and they which detract.

Nothing eares doe swallow many wrongs.

He that musteth to lowd tongue, is richer Twofold
with hate, plagued with envy, consumed with thought,
endangered by revenge, or lost in hope.

Nature hath given us two eares, two eyes, and but
one tongue: to the end we should heare and see more
then we speake, *Secret.*

Though the tongue be but a small member, yet it ma-
ny times doth more hurt then the whole body besides,
Patten.

Keepe thy tongue, and keepe thy friend; for few
words cover much wisdom, and a soole being silent is
thought wise.

Diversity of meares hurt digestion, and changeable-
nesse of reports beget slander.

Long promises are figures of cruelty, and large slan-
ders the figures of great envy.

Slander offends the living, and gnawes upon the dead.

The slanderer doth unjustly accuse, and ought to be
punished in the same sort as the partie accused should
have beene, if the accusation had beene found true.

Slanderers in ancient time have beene marked in the
forehead with a hot iron.

Apelles after he had escaped a false slander, thus by
his art described her in a Table painted: He pictured
a Judge with the eares of an Asse, having on the one
side two Ladies, Ignorance and Suspition; before
him false Accusation, with a countenance full of furie,
holding in the left hand a burning torch, and with his
right hand pulling a young man by the haire, who lifted
up his eyes and hands to heaven; neere unto him was
a man looking pale, earthly, and asquint, which was
Envie; two Damels followed false Accusation, na-
med Treason and Deceit, behind whom stood a Lady
wailing and mourning, called Repentance, which fille-
ned her eyes upon a very fine Lady called Truth;
declaring by this, that we ought not lightly to believe
every

every accusation and slander that is brought upon us.
*Aut in infamia, vulneribus, aut morte defuncti. Adhuc
Detraheret. Atque verba per se sunt jugulat hominem, seip-
sum, auscultantem, et cum cui detrahitur.*

Of Scoffing.

Defin. Quips or scoffes, are depraving from the actions
of other men; they are the overflowing of wit, and
the superfluous scummes of conceits.

TO play the scoffing fecke well, is a sign of some
wit, but no wisdom.

All kinde of mockery ought to be shunned, which
is a reproach covered with some fault, and which ac-
custometh the mocker to malle and lie, and moveth
more then an injurie, when it proceedeth from a will
so one-eye, and malice without necessity.

An Adder keepes his venome in his taile, but the
poyson of a Scoffer is in his tongue.

What is sweet in the mouth, is bitter in the stomach;
and scoffes pleasant in the ear, are hurtful to the best un-
derstanding.

A fault wilfully committed by scoffing, cannot be
amended by repentance.

He that mockes a wise man with flattery, mockes him
with insufficiency.

Scoffes have not reward, but disdain; nor praise, but
ill employment.

To hate the company of scoffers, is to be shunned
with scoffes.

To mock the man that loves us is monstrous villany.

Good and evill follow one another, so doe scoffes
and hatefull estimation.

The least man can doe some hurt, and the absurdest
tongue can disparage.

But they that scoff, shall be mockt, scoffes doe not
reward.

To

To jest is tolerable, but to doe harme by jests is intolerable, *Bias.*

It is better to doe well, then speak well, but easie to reprehend then to amend.

One Wolfe will not make war against another, neither will one scoffer contend in scoffs willingly with another; but when they doe, it proves either fatall or witty.

There are more mockers then well-meaners, and more foolish quips then good precepts.

Mocking is an artificiall injury.

The fairest beauty may prove faulty, and the wittiest scoffer ridiculous.

It is better to have an open enemy then a private scoffing friend.

It is better to be borne foolish, then to imploy wit unwisely.

The losse that is sustained with modesty, is better then the gaine that is gotten with impudence.

It is good to hold an asse by the bridle, and a scoffing foole at his wits end.

To be accounted a Noblemans Jester, is to be a mercenary foole, *Bias.*

He that makes an ordinary use of scoffing, shall never be well thought of in his life, nor find happinesse at his death.

*Qui pergit quæ vult dicere, quæ non vult audire. Ili
Hæret necat morsu spatiosum viperæ Taurum.*

As one non magno sape tenetur Aper.

Of Physicke.

Defn. Physick is that naturall Philosophy, which tendeth to the knowledge of man and those causes which concern the health and good estate of his body.

Physsicke is a continuall fountaine or spring of knowledge, by which we maintaine long life.

The:

The sick man desireth not an eloquent Physician, but skillfull, *Sextus.*

We begin to be sick as soon as we be born, *Arist.*

The infirmity of the body is the sobriety of the mind.

The strength of the body is the weaknesse of the mind, and the weaknesse of the body the strength of the soule.

Delicate fare is the mother of sicknesse. *Albion*

Physick rightly applied is the repair of health, and the restitution of a weak or decayed nature.

Next unto the glory of God, we ought to regard the profit of the Common-wealth, and then Philosophy, which is Physick, nothing being more common.

Physick being rightly used, is an art to find out the truth both of divine and humane beginnings.

The scope of Physick is to glorifie God in the works of nature, teaching men to live well, and to help their neighbours.

A prattling Physician is another disease to a sick man.

An Orator doth not alwaies perswade, nor the Physician cure. *Arist.*

To know the use of Physick is sweet, but to taste it is unsavoury.

It is requisite that he be tormented with pain, which will not be eased by Physick.

Death holdeth a sword against our throats, and Physick a preservative of health to our hearts.

Death is most desired of them that be miserable, and Physick most esteemed of them that be mighty.

They that be sound themselves, are more ready to counsell, then skillfull in knowledge, to prescribe rules of Physick to the sick. *Bios.*

As.

As a blind man cannot see the fault of another's eyes, so an unskillfull Physitian cannot perceive the defects of the body.

To take Physick when the disease is desperate, is to desire the Physitian to help to consume our substance.

Medicines be not meat to live by.

The patient unruly, maketh the Physitian more cruell.

The thief is commonly excused that killeth but one man, and the Physitian scapeth that killeth a thousand.

Physicians oftentimes do use under the shew of honesty to give their Patients gall, and by this means preserve their health; whereas if they went plainly to work, the sick would never take that which were wholesome, if not toothsome.

The number of Physicians is the increasing of diseases.

Great variety of medicines do no good at all to a weak stomach.

Some have compared those which use often to take Physick to those which drive the Burgesses out of the City, to place strangers in their room.

None above all other things recommendeth to a Physitian, that he should well advise himself, if in plagues and ordinary diseases he found nothing which was divine; that is to say, whether the hand of God were not the proper cause of the sickness of the party diseased.

Physicians are happy men, because the Sun makes manifest what good faculties soever he hath in their cures, and the earth burieth what fault soever they commit.

In Physic, good men are more necessary than in any other art.

De medicina est, Cicero.

De

Dei Galat. 1. 10. dei Iustiniani hanc:

Et alia galat. 1. 10. collige gress.

Of Paine.

Defin. Paine, adversity, or perturbations, are but affections and inclinations which come from our will, corrupted by the provocations and allurements of the flesh, and which wholly resist the divine nature of the reasonable part of the soul, fastning it to the body with the nail of discontentment.

PAINE is alwaies a companion of pleasure, and danger the handmaid attending on delight.

To trouble a troubled man, is to redouble his paine.

Where adversities flow, there love dies; but friendship standeth steadfast in all storms.

Prosperity getteth friends, but adversity rieth them,
Pacu.

In paine and judgement, the quality with the quantity must be considered.

It is lesse evill to suffer one, then to resist many.

The greatest misery that may be, is to fall into unknown misery.

Misery can never be so bitter, as eternall felicity is pleasant, **Aristot.**

Danger alwaies attendeth at the heels of pride and ambition.

Adversity quickneth our sleepy spirits; for by prosperity we learne but ignorance, by adversity we are taught knowledge.

Misery and life are two twins, which increafe, are nourished, and live together.

He cannot rightly judge of pleasure, that never tasted paine.

As no storm can dismay him that is of a courageous mind, so no man is more wretched then he that

thinks him selfe to bee unfortunate.

In the time of calamity most men are more sorry for that their enemies can speake of their distresse, then for the paine they endure.

Adversities hapning to good men, may vex the mind, but never change their constancy.

As the most pestilent diseases doe gather unto themselves all the infirmity wherewith the body is annoyed, so doth the last misery embrace in the extremity of it selfe all his former mischiefes, S. P. S.

Patience breeds experience, experience hope, and hope cannot be confounded.

The paine of death is for sin, the paine of conscience for sin, but the paine of hell is eternall.

The paine of the eye is lust, the paine of the tongue liberty, and the paine of both repentance.

Misery is full of wretchednesse, fuller of disgrace, and fullest of guiltinesse.

He suffers double punishment, that hath his paine prolonged.

He finds helps in adversity, that sought them in prosperity.

The remembrance of pleasures past aggravates the paines that are present.

A fawning friend in prosperity will prove a bitter foe in adversity.

It is hard in prosperity to know whether our friends doe love us for our owne sakes, or for our goods, but adversity proves the disposition of mens mindes.

Hee that lendeth to another in time of prosperity, shall never want helps himselfe in the time of adversity.

*ut secunda moderate tulimus, sic non solum ad
versum, sed secundum eversum firmum fortiter ferre
debemus.*

Nullus.

*Nihil dolo est quem non longinquitas temporis mi-
nuatque molliat, Cicero.*

Of Teares.

Def: Teares or sorrow, is a griefe or heavinesse for things
which are done and past; they are the onely friends to
solitarinesse, the enemies to company, and the heires to
desperation.

Teares are no cures for distresse, neither doe present
plaints ease a passed harme.

There is no sowre but may be qualified with sweet
potions, nor any dolefull malady, but may be allayed
with some delightfull musick.

Teares crave compassion, and submission deserveth
forgivenesse, *Greg.*

The violence of sorrow is not at the first to be stri-
ven withall, because it is like a mighty beast, soon
tamed with following, then overthrowne by withstand-
ing.

Woe makes the shortest time seeme long, *S.P.S.*

Women are most prone to teares, and have them
soonest at command, *Eurip.*

Sorrow bringeth forth teares, as a tree bringeth forth
fruit.

That griefe is best digested, that brings not open
shame.

Bury the dead, but weepe not above one day, *Homer.*

We shall sooner want teares then cause of mourning
in this life, *Seneca.*

Sorrowes concealed, are more sowre; and smor-
thered griefes, if they burst not out, will breake the
heart.

The heart that is greatly grieved, takes his best com-
fort when he findes time to lament his losse.

Teares and sighes declare the heart to bee greatly
grieved.

A weep in the eye of a Sumpter, is like heart-drops
in a bright Sun-shine, and as much so his pining at the
weeping of a Crocodile.

Of sorrow and lamentation commeth watching and
bleared eyes.

Tears are the badges of sorrow, *Arbim.*

Passion is a most cumbersome guest unto it selfe,
S. P. S.

Deep coniectured sorrows are like to Sea-Ivie, which
the older it is, the deeper root it hath.

Passions are like the arrows of *Cupid*, which if they
touch lightly, prove but sores; but once piercing the
skin, they prove deep wounds.

Where the smallest shew of tears is, there is oft-
times the greatest effect of sorrow.

Tears in many case the grieved heart; for grief is
like to fire, the more it is covered, the more it rageth,
Plutarch.

Shedding of tears is the easing of grief.

Tears are the fruits of passion, the strength of wo-
men, the signes of dissimulation; the reconcilers of
displeasures, and the tokens of a broken heart.

Tears are the food of the soule.

There are in the eyes three sorts of tears; the first
of joy, which in old men shew their kindnesse; the
second of sorrow, which in wretched men shew their
misery; the third of dissimulation, which in women
shew their nature.

Lay thy hand on thy heart when thy wife hath the
teare in her eye, for then she intendeth either to sound
thee, or to sift thee.

When grief doth approach, if it be small, let us a-
bide it, because it is easie to be borne; but if it be
grievous, let us beare with it, because our glory shall
be the greater.

Care not for sorrow, it will either dissolve, or be dis-
solved.

How

How miserable is that grief which can utter nothing
in lamentation.

Men take a certain pleasure in weeping, when they
lament the loss of friends.

Salon having buried his son, did weep very bitterly:
in whom when one said, his tears were all in vain;
for that cause, quoth he, I do weep the more, because
I cannot profit with weeping.

Too much sadness in a man is as much to be con-
demned, as too much boldness in a woman is to be
despised.

Lepidus, by a long grief conceived of the misbe-
haviour of his wife, shortned his owne daies.

To lament with tears the follies of our former life
is profitable, but to grieve too much for worldly losses
is a signe of foolishness.

Per huiusmodi argumentum desiderii quorundam, et
dolorem non sequimur, sed ostendimus: nemo enim sine
doloris est.

Cura leues loquuntur, ingentes stupent, Seneca.

Of Neighbours.

Defin. Neighbours are those in whom we find towards
us the greatest bonds of charity, and not, as it is vul-
garly taken, them that live neer about us.

The greatest love in us, next unto God, ought to
be lost towards our neighbours.

Whatsoever duties we performe in kindnesse to-
wards our neighbours, we performe unto God.

Love is the first foundation of Marriage, and con-
junction of neighbour-hood.

The end of a mans being is the glory of his Crea-
tor, and the love of his Neighbour.

The love of neighbours appertains mightily unto
salvation.

Men are not borne for themselves, but for their
Country,

Country, Parents, and neighbours, *cicero* well

All things on earth are created for men, and men created to worship God, and style one another.

Whoever will follow nature, must love his neighbour and maintain society.

Themistocles selling certaine land, made it be proclaimed, that it had a good neighbour, *Plutarch*

No man may slander or lye for his profit, because such gaine is his neighbours indignity.

Duty and profit are two distinct things, and separated, belonging to our neighbours and ourselves.

We must esteeme our neighbours love as dear as the purest gold.

It is more praise-worthy to relieve one neighbour, then to kill many enemies.

We must frame all our actions to the glory of God, to the love of our neighbours, and the profit of our Common-wealth.

The tydings of a bad mans buriall comes never too soone to the eares of his neighbour.

The envy of a bad neighbour is worse then the sting of a Serpent.

He that lives alone lives in danger: society avoids many perils, *Marc. Aurel.*

The love of our neighbours binds us from unlawfull actions against them.

Gold is proved in the furnace, and a neighbours love-tryed in time of trouble.

That neighbour is to be well thought of, which is ready in good will to helpe according to his power.

A rolling stone never gathers mosse, nor a fickle minded man love amongst honest neighbours.

The love of neighbours is the strongest pillar to support the Common-wealth.

He is carelesse and uncharitable, which will play at Cards whilst his neighbours house is burning.

Good

Good

Good maner done to unthankfull neighbours, is
like water powred into open sieves.

Necessity engendereth in a man war against himself,
and malice to hurt his neighbour.

*ut in re rustica, non satia est, capsum bonum esse culum,
num, sed magni refert cuius modi habeat & vicinum;
sic in vita, non satia est si capsum integrum vitum pra-
stes, sed refert cum quibus habeat consuetudinem.*

Nunc ego illud verbum ex prioribus veris, aliquid mali
esse propter vicinum malum, Plato.

Proverbs.

Defin. Proverbs are the only sententious speeches of au-
thentique authors, or the usual phrases used by custom.

A Little streame serveth to drive a light Mill.

A small sum will serve to pay a short reckoning.

A leane fee is a fit reward for a lazie Clerke.

A rolling stone gathers no mosse.

All is not gold that glistereth.

Where is nought to be had, the King loseth his
right.

It is good to strike the iron while it is hot.

The burned child dreadeth the fire.

Soft pace goeth farre.

Good wine needeth no bush.

Hunger is the best sawce.

Sweet meat must have sower sawce.

It is evill halting before a tripple.

Selfe doe, selfe have.

Harme watch, harme catch.

Too much of one thing is good for nothing.

Hot sup, hot swallow.

A scabbed sheep will infect a whole flocke.

Like master like man.

Looke not a given horse in the mouth.

When the belly is full the bones are at rest.

He

He that giveth without his Holly will receive
twice.

A carter he will never be a good lawier.

He robbeth Peter to pay Paul.

Too much familiarity breeds contempt.

Rome was not built in one day.

Deuill here sharper then nere.

After death the Physician.

A free dinner must be paid.

No fire without some smoke.

A fools bolt is soon shot.

All cover all lose.

After a storme cometh a calme.

It is better to bow then break.

Need makes the old wife to trot.

Death dealeth doubtfully.

More cost more worship.

It is an ill wind that blowe good to none.

Much coyns much wiles.

Much meate much misery.

Much learning much sorrow.

Look before you leap.

Time and tide waiteth for no man.

Like lips, like lettuce.

Many things chance between the cup and the lip.

What is bred in the bone will never out of the

flesh.

Every man for himself, and God for us all.

Bare words are no lawfull bargain.

It is good sleeping in a whole skin.

The end is the best.

In little meddling lieth much rest.

Wake not a sleeping Lyon.

The vessell will serue of the first liquor.

One swallow bringeth not a summer.

White silver dyes black lines.

Fire is as hurtfull as healthfull.

Water is as dangerous as commodious.

Credit ought rather to be given to the eye than to the ears.

Where many words are spoken, truth is held in suspicion, *Stobaeus*.

He that goeth a borrowing goeth a sorrowing.

A friend in the Court is better then money in the purse.

He gives twice that gives quickly.

He that sparcth to speak sparcth to speed.

Service willingly offered is commonly refused and suspected.

A man's owne manners doe shape him either good or bad fortunes.

A near friend is better then a far dwelling kinsman.

Discipulus prioris pastorem sequi.

Dulce bellum inexpertis.

Of Sentences.

Defin. Sentences are the pithy and finest flowers of wit, compiled in a ready and deliberate brain, and uttered in short and elegant Phrases.

HE that desireth to make a good mark of his wares, must watch opportunity to open his shop.

Where the foundation is weak, the frame tottereth; and where the roote is not deep the tree falleth.

Where the knot is loose the string slippereth; and where the water is shallow, no vessel will ride.

Where sundry flies bite, the gall is great; and where every hand steereth, the sheep goeth naked.

He that talketh much and doth little, is like unto him that roweth with a side-wind, and is borne with the tide to a wrong shore.

Eagles

Eagles flie alone, and they are but sheep that alwaies flock together.

The mean man must labour to serve the mighty, and the mighty must study to defend the mean.

Stagnating pooles gather filth; and flowing Rivers are alwaies sweet.

He that bites of every weed to search out the nature, may light upon poyson; and he that loves to be sitting of every Cloud, may be smitten with a thunder-stroake.

A wanton eye is the dart of *Cephalus*, that where it levelleth there it lighteth, and where it hits woundeth deep.

Depth of wisdom, height of courage, and largeness of magnificence get admiration.

Truth of word, meeknesse, courtesie, mercy and liberality stir up affection.

There is no man suddainly excellent good, or extremely evill, but grows either as he holds himself up in virtue, or lets himself slide to vice.

Cunning to keep is no lesse commendable then courage to command.

The Court of affection is held by the packing-steward Repentance, S. P. S.

As life without learning is unpleasant, so learning without wisdom is unprofitable.

He properly may be called a man, that in his behaviour governeth himself like a man, that is to say, conformable unto such things as reason willett, and not as the motions of sensuality willett.

Examples of the dead that were good, do profit men more to live well, then the counsell of the wicked that be living, which doth interre and bury those that are now alive.

Far better it is to be a servant of liberty, than a lord of thrall.

He that makes himselfe a sheepe shall be eaten of the wolfe.

He that loseth favour on land to seeke fortune at sea, is like him that stared so long at a starre that hee fell into a ditch.

Small helps joyned together wax stronger.

He is unworthy to be a master over others, that cannot master himselfe, *Pbo.*

A Master ought not to be known by the house, but the house by the master.

A busie tongue makes the minde repent at leisure.

By repentance we are drawn to mercy, without whose wings we cannot flie from vengeance.

Where the demand is a jest, the fittest answer is a scoffe, *Archim.*

When Dogges fall a snarling, Serpents a hissing, and women a weeping, the first meanes to bite, the second to sting, and the third to deceive.

A suble wolfe will never hunt too near his owne denne.

Such as be born deaf or blinde, have commonly their inward powers the more perfect.

He that helpeth an evill man, hurteth him that is good, *Crates.*

When that thing cannot be done that thou wouldest, then seek to compasse that which thou knowest may be brought to passe.

Contempt is a thing intolerable, forasmuch as no man can thinke himselfe so vile that hee ought to be despised.

Sudden motions and enforcements of the minde, doe often break out either for great good, or great evil, *Hanri.*

Many men labour to deliver themselves from contempt, but more study to be revenged thereof.

It is the corrupting of the good to keep company with the evill, *Grag.*

The eye can never offend, if the minde would rule the eye.

Wherethere is division there is confusion, *Salon.*

That person is not worthy to live, that taketh not care how to live well.

Negligence in private causes is very dangerous.

Solitarinesse is the flis enemy that doth most separate a man from doing well, *S. P. S.*

He that mindeth to conquer must be carefull.

Money borrowed upon usury, bringeth misery; although for a time it seem pleasant.

For a short pleasure long repentance is the hire, *Xenocra.*

Private losses may be holpen by publike paines.

Immoderate wealth causeth pride, pride bringeth hatred, hatred worketh rebellion, rebellion maketh an alteration and changeth Kingdomes.

The kinde of contemplation that tends to solitarinesse, is but a glorious stile to idlenesse.

Liking is not alwaies the child of beauty.

Jealousie is the harbinger of disdain.

All is but lip-wisdoms that wants experience,

Who will resist love, must either have no wit, or put out his eyes.

Love is to a yeelding heart a King, but to a resisting, a Tyrant, *S. P. S.*

Feare is the onely knot that knitteth a Tyrants people to him, which once being untied by a greater force, they all scatter from him like so many birds whose Cages are broken, *S. P. S.*

Ambition and love can abide no lingering.

No thraldome to the inward bondage.

The right conceit of young men is, that they think they then speak wisely, when they cannot understand themselves.

Hee that will needs share affections in others, must

must first shew the same passion himselfe.

Things lost by negligence, must be recovered by diligence.

As rewards are necessary for well-doers, so chastisements are meet for offenders.

Vertue, like the clear heaven, is without clouds;
S. P. S.

He that will blame another, must first be blamelesse himselfe, especially in the matter that he blameth another for.

Suspicion breedeth care, and the effects of cruelty stir up a new cause of suspicion.

It is best dealing with an enemy when he is at the weakest, *Aurel.*

The better sort eschew evill for shame; but the common people for fear of punishment.

Laws not executed are of no value, and as good not made as not practised.

Things that are wrongfully gotten have no certain assurance.

Not as men would, but as men may, and as the nature of things do require, so should they deal.

Where flatterers beare rule, things come to ruine, *Pompeius.*

Such is the man and his manners, as his delight and study is.

By diligence and pains taking all may be amended that is amisse.

When things are in extremity, it is good to be of good chear, and rather endeavour to amend them, then cowardly to faint and despaire of all.

They that trust much to their friends, know not how shortly teares be dried up.

God and Nature do set all things to sale for labour.

Great is the value of order and foresight to govern things well.

Man can better suffer to be denied, then to be deceived.

Lingring is most lothesome, when necessary requireth haste, *Quint.*

The carefulnesse of the wicked, causeth the godly to look about them.

All passages are open to the stout and valiant minded man.

Flying tales and flattering news doe never good to any State.

It is better to fight with an enemy at his own home, then for him to fight with us in our Country.

Private wel-fare is not to be preferred before Common-weale.

Wise men being wronged are to be feared of the wrong-doers.

Carelesse men are ever most nigh unto their own harme.

Faire promises make fooles faine, and flatterers seek by discrediting others to benefit themselves.

Good men sometimes are in greater danger for saying the truth, then evill men for speaking falsely, *Plaut.*

Of one inconvenience oftentimes suffered, many mischiefs commonly follow.

Forbearance of speech is most dangerous, when necessity requireth to speak.

A bold speech upon a good cause deserveth favour.

Sleep and food are enemies to the mourning, which passion perswadeth to be reasonable, *S. P. S.*

Often suspecting of others, commeth of secret condemning our selves.

Advancement is the most mortall offence to envy.

Through diligence and care things may be redressed, which were by sloth and negligence forborne, *Aurel.*

He doth wrong that giveth cause of waire, not hee that

that seeketh the redresse of wrong.

The lesse one feareth his enemy, the nigher he is to his own harm.

It is better to begin warre, then to abide warre.

Such as are carelesse in their own causes, hardly can be carefull about other mens affaires, *Thales*.

Corrupt officers never want matter to satisfie their corrupt mindes.

It is folly to refuse the aide of a stranger, when we may have it, and are in need thereof.

These three chiefe points are necessarily belonging to a Counsellor, to be bold, plain, and faithfull.

That City is of no value, the which is not of ability enough to punish wrong-doers, neither is that Commonweale any thing worth at all, where pardon and intercession prevail against Laws.

The minde of man is his guide in all things, and the same is onely to be instructed and trained-up with knowledge and learning.

To know well, and to doe well, are the two points belonging to vertue, *Origen*.

Vertue is praised of many men, but very few desire to follow her effectually.

Honour got by vertue hath perpetuall assurance, *Cicero*.

That man cannot long endure labour, which wanteth his naturall kinde of rest.

The minde of man is man himselfe, and needeth continuall reaching.

Though that all new chances cause presently new thoughts, yet thereby we attaine more stedfastnesse against mishaps to come.

After the unlawfull getting of a covetous father, followeth the riotous spending of a prodigall son.

Ita vivendum est cum hominibus, tanquam Deus videat, ita loquendum, tanquam Deus audiat.

Omnia praeclara rara, nec quidquam difficile quam reperire quod sit omni ex parte in suo genere perfectum.

Of Similitudes.

Defin. Similitudes or likenesses, are the Images or Pictures of the things to which they are compared, lively explaining one thing in a farre different object.

AS that member is nothing profitable, but rather hurtfull to the body, which by corruption is lame and unperfect: so that subject whose mind is drawn into sundry practices of discord, working the disquiet of a common peace and tranquillity, may be justly cut off, as an unprofitable part, or canker in a Common-wealth.

As the vertue of a Prince is the chiefest authority of the Magistrate, so are the good conditions of the Rulers, the best stay and strongest defence of inferiours, *Plat.*

As he is not fortunate which is poore and deformed, so they are not to be accounted happy, which are only rich and beautifull.

As plants measurably warred grow the better, but being warred too much are drowned and die; so the minde with moderate labour is refreshed, but with overmuch it is utterly dulled, *Eras.*

As any thing, be it never so easie, is hard to the idle; so any thing, be it never so hard, is easie to the wit well employed, *Exim.*

As a Ship having a sure Anchor may lie safe in any place, so the minde that is ruled by perfect reason is quiet every where.

As that fire smoaketh not much which flameth at the first blowing, so the glory that brightly shineth at the first, is not greatly envied at; but that which is long in getting is alwayes prevented by envy.

As the man that drinketh poyson destroyeth himselfe there.

therewith, so he that admitteth a friend ere he perfectly know him, may hurt himself by too much trusting him.

As the perfect gold, which is of a pure substance, sooner receiveth any form then the sturdy Steele, which is grosse and massie metall; so womens effeminate mindes are more subject to affection, and are sooner fettered with the snare of fancy, then the hard hearts of men.

As golden pillars do shine upon the sockets of silver, so doth a fair face with a vertuous minde; *Perio.*

Like as a good Musician, having any key or string of his instrument out of tune, doth not immediately cut it off, and cast it away, but either with straining it higher, or slaking it down lower by little and little causeth it to agree: so should Rulers rather reform transgressions by small corrections, then seek to cast them away for every trespassse.

As *Apollidorus* was wont to say of *Chrysippus* books, that if other mens sentences were left out, the pages would be voyd: so may we speak of brokers; for if other men enjoyed their goods, their ware-houses would be quickly empty.

As the strong bitternesse of the Aloe tree taketh away the sweetnesse of the sweetest honey, so evil works destroy and take away the praise of good deeds.

As a vessell is known by the sound, whether it be whole or broken; so are men proved by their speech, whether they be wise or foolish, *Demost.*

As wine in *Platoes* opinion is the daughter of verity, so love in *Iamblicus* censure is the fruit of idlenesse.

As in feasts hunger is the best lawce, so of Guests mirth is the best welcome.

As the occurrence of many things bringeth much trouble, so the considerations thereof procureth experience.

Like as a battered or crazed ship, by drinking in of water, not onely drowneth her selfe, but all thole that are in her; so a Ruler, by using viciousnesse, destroyeth not himselfe alone, but all others besides that are under his government.

As ignorant Governours bring their Country into many inconveniences, so such as are devillishly politick utterly overthrow the State.

As truth is the centre of Religion, so contrary opinions founded on evill examples, are the corruptions of the world, and the bringers in of Atheisme.

As it becommeth subjects to be obedient to their Sovereigne, so it behoveth that the King be carefull for the commodity of his Common-weale, *Sigis.*

As there is no deliberation good that hangeth on delay, so no counsell is profitable that is followed unadvisedly.

As the Kingdome is most strong where obedience is most nourished, so the State is most dangerous, where the souldier is most negligently regarded.

As no Physitian is reputed good, that healeth others, and cannot heale himself; so is he no good Magistrate that commandeth others to avoide vices, and will not shun evil himselfe, *Marc. Aurel.*

As the green leaves outwardly shew that the Tree is not dry inwardly, so the good works openly testifie the zeale of the heart inwardly, *Eras.*

Like as a governour of a ship is not chosen for his riches, but for his knowledge, so should the chief Magistrate in every city be chosen rather for his wisdom and godly zeale, then for his wealth and great possessions.

As the goodnesse of wise men continually amendeth, so the malice of fools evermore increaseth, *Pythag.*

As they which cannot suffer the light of a candle, can much worse abide the brightnesse of the Sunne; so they

they that are troubled with small trifles, would bee more amazed in weighty matters.

As fire cast into the water is quickly quenched, so a false accusation against an honest life is soone extinguished.

As the Canker eateth and destroyeth iron, so doth envy eate and consume the hearts of the envious.

As the favour of stinking carrion is noysome to them that smell it, so is the speech of fools tedious to wise men that heare it, *Solon.*

As the wicked and malicious person is most hardy to commit greatest crimes; so is hee most cruell and ready, wickedly to give sentence against another for the same offence.

As men eate divers things by morsels, which if they should eate whole would choke them, so by divers days we suffer troubles, which if they should all come together, they would make an end of us in one day.

As sin is naturall, and the chastisement voluntary, so ought the rigour of justice to be temperate, so that the ministers thereof should rather shew compassion then vengeance; whereby the trespassers should take occasion to amend their sins past, and not to revenge the injury present, *Hermes.*

As when the wood being taken from the fire, and the embers quenched, yet neverthelesse, the stones sometimes remain hot and burning; so the flesh, though it be chastised with hot and dry maladies, or consumed by many yeares in travell, yet concupiscence abideth still in the bones, *Antist.*

As after great storms the aire is cleare, so after the floods of repentant teares the conscience is at quiet.

As darnell springeth up among good wheat, and nettles among roses, even so envy groweth up among vertues, *Theom.*

As the leaves of a booke which is seldome used,

will cleave fast together, even so the memory waxeth dull, if it be not oft quickned.

Like as an adamant draweth by little and little the heavy iron, untill at last it be joyned with it; so vertue and wisdom draw mens mindes to the practice thereof.

As a vessell cannot be known whether it be whole or broken, untill it hath liquor in it, so can no man be known what he is, before he be in authority.

As it is great foolishnesse to forsake the clear fountains, and to drink puddle water; so it is great folly to leave the sweet doctrine of the Evangelists, and to study the dreams of mens imaginations.

As sight is in the eye, so is the minde in the soule, *Sopho.*

As desire is glad to embrace the first shew of comfort, so is desire desirous of perfect assurance, *S.P.S.*

Vt ad cursum Equus, ad arandum Bos, ad indagandum Canis: Sic homo ad duas res, intelligendum, & agendum, natus est, quasi immortalis Deus, Cicero.

Potius ager, quamvis fertilis, sine cultura fructuosus esse non potest, sic sine doctrina animus.

Of bravery.

Defin. Bravery is a riotous excessse, either in Apparell or other ornament; it is also a part of pride, and contrary to decency and comelinesse.

Excessse of bravery, brings a man of much wealth quickly to poverty.

Pride joyned with many vertues, choaks them all.

They that rather delight to deck their bodies then their soules, seeme men rather created for their bodies then their soules.

Excessse in vanity hath never end.

Theft or violent death ever waiteth at the heels of *pride.*

They

They never can be carefull to keep a mean in husbanding another mans wealth, which are careless in bestowing their own substance upon excess.

To spend much beyond power, and hope much upon promises, makes many men beggers which were left wealthy.

He that imployeth his substance in bravery, shall quickly bring his estate to beggery.

The cause why bravery is so much esteemed, is the respect the world taketh of the outward appearance, and neglect of the inward excellence.

There are three things that cost dearly, and consume quickly, a fair woman that is unchaste, a rich Garment that hath many cuts, and a wealthy stock on an ill husband.

A foole clothed in a gay garment, if he get any courtesie, may thank his weed and not his wit, *Arbion.*

As the weed cannot be esteemed precious, for the faire flower which it beareth, so ought no man to be accounted vertuous for the gay garment which he weareth.

Building may be overthrown with winde, Apparell consumed with Moths; what folly is it then for men to delight in that which the light winde can waste, and the small worme destroy?

He that wasteth his wealth to follow every fashion, and hateth his substance to maintain his bravery, may be counsed the Mercers friend, the Taylors foole, and his own foe, *Blas.*

Rich clothes are beggers weeds to a discontented minde.

Bravery of Apparell is nothing worth if the minde be miserable.

Desire of that we cannot get, torments us, hope of that we may have, comforts us, and the bravery of that we can possesse, makes us become proud.

As Oile being cast upon the fire, quencheth not the flame, so bravery bestowed upon the body, never humbleth the Soule.

As it is no wisdome, in admiring the Scabbard to despise the blade; so it is meere folly, to praise a man for his bravery, and discommend him for his decency.

Rain can never cause the Corn to bring forth any fruit, which is sown upon hard stones, nor speech can not perswade a proud man to become an enemy to brave apparell.

Gorgeous garments are marks of Pride, and nets of riotousnesse.

As a man would judge one to be ill at ease, that weareth a plaister upon his face, or one that hath been scourged, to be punished by the Law; so doth painting betoken a diseased soule, marked with Adultery.

Wo to that Beauty which sleepeth not with the face,
Horace.

If by the Civill Law the childe may have an action of the case, against him which shall deface the portrait of his Father, we will imagine how much it displeaseth God: If by artificiall painting we seek to correct his workmanship.

Painting hastens wrinkles before old age come,
Chris.

Those which are curious in decking of the body, despise the care of their soule.

All kinde of painting, artificiall garnishing, and colouring of haire, was forbidden among the Spartans.

*Splendida sit nolo, sordida nolo cutis.
Sint procul à nobis juvenes ut scæmina compti.*

Of Boasting.

Defin. Boasting is a part of pride, wherein a man seeketh to extoll himselfe vaine-gloriously beyond his deservings.

ving, or the repute of the world of any action
done,

A Dogge that barketh much will bite but little, and
the man that useth to make great promises, will yeeld
but small performance in the end.

Good wits are often hindered by shamefastnesse,
and perverse conceits are boldned by impudency.

Many mens threatnings be more fearfull in hearing,
then hurtfull in effect.

He boasteth in vain of his great Linage, that having
no goodnesse in himselfe, seeketh to be esteemed for
the Nobility of his Ancestors.

Great offers are often promised in words, and sel-
dome performed in deeds.

There be many which can boast of battels, that ne-
ver fought in the fields.

Where the matter it self bringeth credit, a man for
his glosse deserveth small commendation.

Great boast giveth least courage, and many words
are signes of small wit.

Arrogancy is alwaies accompanied with Folly, Au-
dacity, Rashnesse, Insolency, and Solitarieesse,
Plato.

A boasting tongue is a manifest signe of a cowardly
heart, *Bia.*

Craſſus boasting of his mighty Army, was prettily
answered, It is not their multitude which follow thee,
but thy courage in leading them which shall make thee
famous.

No man may truly bragge of what he hath, sith what
he hath may be lost, *Eur.*

Tullie gloried in that he had amplified the Latine
Tongue.

The world can boast of nothing but vanity, neither
can vanity bragge of any thing more then the end.

He that boasteth himselfe to know every thing,

is most ignorant; and he that presumeth to know nothing is wise, *Plato*.

Boast is but the scum of thought, vanishing with fading pleasure, and entertained by foolish objects.

Great threatnings are like big winds, they bluster sore, but they end soone.

It is foolish boast, whereby men make manifest their owne ignorance.

Where good wine is there needs no Garland, and where vertues are there needs no commendation.

Of few words, ensue many effects; of much boasting, small beliefs.

Those that boast most, faile most, for deeds are silent.

To fill thy mouth with boasting, is to fill thy name with slander.

It is better to be silent, than to brag or to boast vain-gloriously, any thing in our owne commendation.

Vanam gloriam semper sequitur infamia, & qui insolenter autitur gloria, incidit in ignominiam.

Phidias sui similes speciem inclusit in clypeo Minervæ, cum inscribere liceret.

Of Nature.

Defin. Nature is that spirit or divine reason, which is the efficient cause of naturall works, and the preserving cause of those things that have being through the only power of the heavenly word, which is the work-maker of nature, and of the whole world: and hath infused into every thing a lively vertue and strength, whereby it encreaseth, and preserveth itself by a naturall faculty.

Nature in despite of time will frown at abuse.
Nature hath a certain predominant power over the mind of man.

The

The man that liveth obedient to nature, can never hurt himself thereby.

Actions wrought against Nature reap despight, and thoughts above Nature disdain.

As Art is a help to Nature, so is Experience the triall and perfection of Art.

As nature hath given beauty, and vertue given courage, so nature yeeldeth death, and vertue yeeldeth Honour.

Nature is above art in the ignorant, and vertue is esteemed above all things of the wise.

It is hard to straighten that by art, which is made crooked by nature, *Peri.*

Nature is pleased in the Eye, Reason in the mind, but Vertue in both.

Consider what Nature requires, and not how much affection desires.

Nature guideth beasts, but reason ruleth the hearts of men.

Such as live according to nature, are never poor, and according to the opinion of men, they are never rich: because nature contenteth her selfe, and Opinion doth infinitely cover.

Philip, King *Alexanders* Father, falling upon the sands, and seeing there the mark and print of his body, said, How little a plot of ground is nature content with, and yet we cover the whole world?

The God, which is God of nature, doth never teach unnaturalnesse, *S. P. S.*

Nature is higher prized then Wealth, and the love of Parents ought to be more precious then dignity.

Fire cannot be hid in straw, nor the nature of man so concealed, but at the last it will have his course.

In nature nothing is superfluous. *Arist.*

Where nature is vicious, by learning it is amended, and where it is vertuous, by skill it is augmented.

There

There is no greater bond then duty, nor straiter law then nature, and where nature inforceth obedience, there to resist, is to strive against God, *Lastan.*

Liberall Sciences are most meet for liberall men, and good Arts for good natures.

Nature without learning and good bringing up, is a blind guide; Learning without nature wanteth much, and use without the two former is unprofitable.

Nature being alwaies in a perpetuall motion, desireth to be driven to the better part, or else she suffereth her selfe to be weighed down as a ballance to the worse.

Nature is our best guide, whom if we follow, we shall never go astray, *Arist.*

Nature friendly sheweth us by many signes what she would, what she seeketh, and what she desireth; but man by some strange mean waxeth deaf, and will not hear what she gently counselleth.

Nature is a certain strength and power, pre into things created by God, who giveth to each thing that which belongeth unto it.

Quod satiare potest dives natura ministrat,

Quod docet infranis gloria, sine caret.

Hoc generi hominum à natura datum, ut qua in familia laus aliqua fortè floruerit, hanc ferè qui sunt ejus stirpis (quod sermo hominum ad memoriam patrum virtute celebratur) cupidissime persequuntur.

Of Life.

Defin. Life, which we commonly call the breath of this world, is a perpetuall battell, and a sharp skirmish, wherein we are one while hurt with envy, another while with ambition, and by and by with some other vice, beside the sudden onsets given upon our bodies by a thousand sorts of diseases, and floods of adversities upon our spirits.

Life.

Life is a pilgrimage, a shadow of joy, a glasse of infirmity, and the perfect path-way to death.

All mortall men suffer corruption in their soules through vice; and in their bodies through worms.

It is a miserable life where friends are feared, and enemies nothing mistrusted.

It is better not to live, then not to know how to live, *Salust.*

It is hard for a man to live well, but very easie to die ill.

If a good man desire to live, it is for the great desire he hath to doe good; but if the evill desire to live, it is for that they would abuse the world longer.

The children of vanity call no time good, burthar wherein they have according to their owne desire, and do nothing but follow their owne filthy lusts.

Mans life is like lightning, which is but a flash; and the longest date of yeers but a havens blaze.

Men can neither inlarge their lives as they desire; nor shun that death which they abhor, *Menan.*

A detestable life removeth all merit of honourable buriall.

By life groweth continuance, and by death all things take end.

Life and death are in the power of the tongue, *Guevara.*

The man that desireth life, and feareth death, ought carefully to governe his tongue.

Life is short, yet sweet, *Eurip.*

Life to a wretched man is long, but to him that is happy, very short, *Menan.*

Mans life is a warfare, *Seneca.*

The mortall life which we enjoy, is the hope of life immortall, *Aug.*

An undefiled life is the reward of age, *Aug.*

No

No man is so old, but thinketh he may yet live another year, *Nieron.*

The breath that maintaineth life, endeth it.

A good life is the readiest way to a good name, *Aurel.*

Better it is to be carefull to live well, then desirous to live long.

A long life hath commonly long cares annexed with it.

Most men in these daies will have precepts to be ruled by their life, and not their life to be governed by precepts.

Fooles when they hate their life, will yet desire to live, for the feare which they have of death, *Crates.*

Mans life is lent him for a time, and he that gave it, may justly demand it when he will.

They live very ill, who alwaies think to live.

To a man in misery life seemeth too long, but to a worldly minded man living at pleasure, life seemeth too short, *Chila.*

What a shame is it for men to complain upon God for the shortnesse of their life, when as they themselves, as short as it is, do through riot, malice, murders, care and wars, make it much shorter, both in themselves and others? *Theophrastus.*

————— hoc est

Vivere bis, vitâ posse priore frui.

Est nostra vino vita quam similissima

Acescit, est quam reliqua parva portio.

Of the Soule.

Defin. The soule is a created substance, invisible, incorporeall, immortall, resembling the image of her Creatour, a Spirit that giveth life to the body whereunto it is joyned: a nature alwaies moving it self, capable of reason and the knowledge of God, to love him,

him, as being meet to be united to him through love to eternall felicity.

THe greatest thing that may be said to be contained in a little roome, is the soule in a mans body, *Plato.*

An holy and undefiled Soule is like Heaven, having for her Sun, understanding, and the zeale of Justice and Charity; for the Moone, Faith; and Vertues for the Stars.

Every soule is either the Spouse of Christ, or the adulteresse of the Devill, *Chrys.*

The mind is the eye of the soule, *Plat.*

The Soule is compounded of Understanding, Knowledge, and Sense; from which all Sciences and Arts proceed, and from these she is called reasonable.

The Soule is divided into two parts, the one Spirituall or Intelligible, where the discourse of reason is; the other brutish, which is the sensuall will of it self, wandring where all motions contrary to reason rest, and delighting only to dwell where evill desires do inhabit.

The actions of the soule, are will, judgement, sense, conceiving, thought, spirit, imagination, memory, and understanding.

The incomparable beauty of the Soule, is Prudence, Temperance, Fortitude, and Justice.

All the felicity of man, as well present as to come, dependeth on the Soule, *Clem.*

The Soule is the organ and instrument of God, whereby he worketh in us, and lifteth us up to the contemplation of his Divine power and Nature.

The sweetest rest and harbour for the Soule, is a conscience uncorrupted.

The Soule payeth well for hire in the body, considering what she there suffereth.

The

The soule of the iust man is the seat of wisdom,
Aug.

The body is the sepulchre of a dead soule.

The soule is the breathing of God, *Ambr.*

If the soule be good, the stroke of death cannot hurt thee, for thy spirit shall live blessedly in Heaven,
Basil.

As they that have healthfull bodies easily endure both cold and heat, so they that have a stayed and settled soule, have the dominion over anger, grief, joy, and all other their affections, *Plato.*

It is not death that destroyeth the soule, but a bad life.

A sound soule correcteth the naughtinesse of the body.

All mens soules are immortall, but the soules of the righteous are immortall and divine, *Socrates.*

It is good to have a regard to the health of the mind, that the body thereby may be preserved from danger.

The diseases of the body are easie to be cured, but for the malady of the mind no medicine can be found.

The pleasure of the mind excelleth the pleasures of the body.

By what other name canst thou call the soule, then God dwelling in a mans body?

It is as great charity to edifie the soule, as sustain the body, *Bern.*

The nobility of the soul is alwaies to be thought upon.

The soul in the flesh, is as amongst thorns, *Bernard.*

The soul is the naturall perfection of the body,
Ansel.

The body considereth nothing but what is present, the mind conceiveth what is past and what is to come.

The

The soule of man is an incorruptible substance, apt to receive either joy or pain, both here and elsewhere, *Salon.*

While the soule is in the company of good people it is in joy, but when it is among evill men, it is in sorrow and heavinesse.

As the body is an instrument of the soule, so is the soule an instrument of God.

The body was made for the soule, and not the soul for the body.

Look how much the soul is better then the body, so much more grievous are the diseases of the soul then the griefs of the body, *Diogenes.*

By the justice of God the soul must needs be immortal, and therefore no man ought to neglect it, for though the body die, yet the soule dieth not.

The delights of the soule are to know her maker, to consider the works of heaven, and to know her owne state and being.

Tres vitales spiritus creavit Omnipotens : unum quod carne non tegitur : alium, qui carne tegitur, sed non cum carne moritur : alium, qui carne tegitur, & cum carne moritur : primus Angelorum, secundus hominum, tertius brutorum est.

Of the Senses.

Defin. Senses are the powers of the soule and body : in number five ; Seeing, Hearing, Smelling, Tasting, and Touching.

Of Seeing.

Thy would never leave, untill the Eye, the Eare, the Mouth, and every sense of his Auditors were full.

The Eyes were given to men, to be as it were their watch-towers and sentinels, the guiders and leaders of the body.

Of

Of more validicy is the sight of one eye, then the attention of ten eares; for in that a man seeth his assurance, and that he heareth may be an errour.

The sight, the affections, and the hands, are instruments to gather bribes.

What can saying make them beleeve, whom seeing cannot perswade? S.P.S.

A wanton eye is a messenger of an un-haste heart, August.

Marcus Varro was surnamed *Strabo*, for his quick sight, that from *Lilibæum*, a Province in *Sicilia*, hee could tell the number of the saile of ships which came out of the Haven of *Cathage*.

He that is borne blinde, is wiser then the deafe or dumb, *Aristotle*.

Blindness it self commends the excellency of sight, August.

The eye is the most precious part of the body, and therefore it is said, I will keep thee as the apple of mine eye.

The eyes are the windows of the body, or rather of the soule, which is lodged in it.

The sight is the chiefest sense, and the first mistress that provoketh men forward, to the study and searching of knowledge and Wisdome.

By hearing, not seeing, we come to the knowledge of truth.

Hearing is the preparation of the sight, Bernard.

That which the eye seeth, the heart is often grieved at.

The sense of the eye answereth to the element of fire.

Man onely of all creatures seeth, and contemplateth at once.

Nihil est difficilius quam a consuetudine oculorum suorum aversione abducere.

Tertius hominum debilitas est oculos perdidisse.

Hearing.

Hearing.

THe ear trieth the words, as the mouth tasteth meat.

To whomsoever at the first the sense of hearing is denied, to them the use of the tongue shall never be granted.

As a stone cast into the water maketh many rounds, so a sound which is begotten in the air hath his circles, which are multiplied untill they come to the ear, *Aristotle*.

The eares of a man, and the eares of an Ape are not to be removed.

Plinie writeth a wonderfull example of the sense of Hearing; that the battle which was fought at Sybaris, the same was heard at Olympia, the places being above five hundred miles distant.

The sense of hearing is answerable to the element the ayre.

Qui audiunt, audita dicunt; qui vident, plane sciunt.

Auris prima mortis janua, prima operiatur & vita.
Bernardus.

Smelling.

THe sense of smelling is meetly conjoynd with the sense of tasting.

The sense of smelling is not onely for pleasure but profit.

Albeit every thing that smelleth wel hath not alwayes a good taste; yet whatsoever a man findeth good to his taste, the same hath also a good smell; and that which is found to have an ill relish, the same hath also a bad smell.

Sweet smells are good to comfort the spirits of the head, which are subell and pure; and stinking favours are very hurtfull for the same.

The sense of smelling agreeth with the eyes and skin, because

because smells are stirred up by heat, as smoke by fire, which afterward by means of the ayre are carried to the sense of smelling.

Non bene olet, qui bene semper olet.

Odorem suum fama adjudicat color conscientie,
Bernardus.

Tasting.

THe sense of Taste, is that sense whereby the mouth judgeth of all kinds of taste.

He that hath not tasted the things that are bitter, is not worthy to taste the things which are sweet.

The judgement of taste is very necessary for mans life, and especially for the nourishment of all living creatures, because all things which earth bringeth forth, are not good for them.

This sense of Tasting answereth to the Element of ayre.

Intellectus saporum est ceteris in prima lingua, homini in palato.

Gustus mercatum inuiat, Euripides.

THe sense of Touching answereth the Element of the earth; to the end it might agree better with those things that are to be felt thereby.

The vigour and sense thereof ought to be close together, and throughout, and such as takes more fast and surer hold then any of the rest.

The sense of Touching, although it be the last, yet is the ground of all the rest, *Aristotle.*

One may live without sight, hearing, and smelling, but not without feeling.

Sensuum ita clara iudicia & certa sunt, ut si optio uirtutis infusa datur, & ab ea Deus aliquis requirit, consentaneum sit suis integris, incorruptisque sensibus, ut possint melius aliquid, non videam quod uolunt, & possint, Cicero.

*Nos Aper auditu, Lynx visu, Simia gustu,
Vultur odoratu, nos vincit Aranea tactu.*

Of Children.
Defin. Our children are the naturall and true issues of our soules, of the same mold and temperance, begot by the worke of nature, and made by the power of the Almighty.

Children are a blessing of God, bestowed upon man for his comfort.

Children according to their bringing up, prove either great joy or great griefe to their Parents.

He is happy that is happy in his children.

When we behold our children, we see a new light, Theocrinus.

A good sonne is a good Citizen, Socrates.

That child is not bound in duty to his Parents, of whom he never learned any vertuous instruction.

Whatsoever good instructions children learn in their youth, the same they retain in their age.

The wicked example of a father, is a great provocation of the son to sin.

Nothing is better to be commended in a Father, than the teaching of his children by good example, as much as by godly admonition.

Children by their lascivious and ungodly education, grow in time to be persons most monstrous and filthy in conversation of living.

The fault is to be imputed unto the parents, if children for want of good bringing up fall to any unwholesome kinde of life.

As those men which bring up horses, will first teach them to follow the bridle; so they that instruct children, ought first to cause them to give ear to that which is spoken.

Men ought to teach their children liberrall Sciences.

not because those Sciences may give any Vertue, but because their mindes by them are made apt to receive any vertue, *Seneca*.

Those children which are suffered either to eat much, or sleep much; be commonly dull-witted, and unable to learn.

As waxe is ready and pliant to receive any kinde of figure or print: so is a young child apt to receive any kinde of learning.

The child that hath his minde more constant then his years, yeelds many hopes of a stayed and toward age.

He that leaveth his son run at his own liberty, shall finde him more stubborn then any head-strong Colt when he commeth to be broken, *Bias*.

The best way to make thy children to love thee when thou art old, is to teach them obedience in their youth.

Nothing sinketh deeper nor cleaveth faster in the minde of man, then those rules which he learned when he was a child.

That son cannot but prosper in all his affairs, which honoureth his Parents with the reverence due unto them.

When thy Father waxeth old, remember the good deeds he hath done for thee when thou wast young.

Thou hast lived long enough, if thou hast lived to relieve the necessity of thy Father in his old age.

The Law of nature teacheth us that we should in all kindes so love our Parents.

Those children that deny dutifull obedience unto their Parents, are not worthy to live.

It is made a Law, that those Parents should not be beloved in their old age by their children, which cared not for their vertuous bringing up.

We ought to give good examples: to children, because

case if they see no uncomeliness, they shall be inforced to follow goodnesse and vertue, *Xenophon*.

The Lacedemonians answered *Antipater*, that they would rather die then give him their children, which he demanded for hostages; so great account made they of their education.

Such as leave great riches to their children, without seeing them brought up honestly, are like unto them that give much Provender to young horses, but never break them at all; for so they waste far, but unprofitably, *Socrates*.

He which maketh his son worthy to be had in estimation, hath done much for him, although he leave him but little wealth.

Children ought to learn that which they should do when they are men, *Aug.*

No punishment can be thought great enough for that child, which should offer violence to his Parents; whom (if there were occasion offered) he should be ready to defend with losse of his own life.

Strive not in words with thy Parents, although thou tell the truth.

Solon being asked why he made no laws for Parricides; answered, that he thought none would be so wicked.

Magnam vim, magnam necessitudinem, magnamque fidem religionem paternam matremque sanguinem, in quo sua membra concepta sunt, non modo sed non parvis certum et asque periculum ad animam, ac summum furore atque amentia consequatur esse.

OF Youth.

Infancia Youth is the fourth age of man: when the mind is young, in strength and reason; in vice and virtue; and in that age the nature of a man is formed, and whereunto he buildeth his mind, which before

could not be discerned, by reason of the ignorance of his age.

THe decides that men commit in their youth, were never yet found so upright and honest, but it was thought more praise-worthy to amend them then to declare them.

Youth that heretofore delighted to try their virtues in hard Armors, take now their whole delight and content in delicate and effeminate Amours.

Wantonnesse, liberty, youth, and riches, are always enemies to honesty, *Solon.*

Youth going to warres ought to feare nothing but good and evill renown, *Xer.*

It is very requisite that youth be brought up in that part of learning, which is called *Musicality, Latine.*

A man followeth all his life long his first addressing in his youth; as if a tree blossome not in the Spring, it will hardly bear fruit in Autumne.

As the Cypresse tree, the more it is watered, the more it withereth, and the finer it is lopped the sooner it dieth; so unbridled youth, the more it is by grave advice counselled, or due corrections controlled, the sooner it falleth to confusion.

Where vice is embraced in youth, there commonly vertue is neglected in Age, *Cicero.*

Youth fireth his fancy with the flame of lust and old age fireth his affections with the heat of love.

Young years make their account onely of the glistering shew of Beauty, but gray haire respect onely the strict substance of Vertue.

The minde of a young man is momentary, his fancy fading, his affections fickle, his love uncertain, and his liking as light as the winds, his fancy fired with every new face, and his minde moved with a thousand seldome motions, bounding that which of late hee

did

old love; and liking that for which his loving minde doth lust, trying at the first, and freezing at the last.

The follies that men commit in their youth are causes of repentance in old age.

Cupid alloweth none in his Court, but young that can serve, fresh and beautifull to delight, wise that can talk, secret to keep silence, faithfull to gratifie, and valiant to revenge his mistresse injuries.

The prime of youth is as the flowers of the Pine-tree, which are glorious in sight, and unflavoury in the smell.

Youth if it blush not at beaury, and carry an antidote of wisdom against flattery, folly will be the next Haven he shall harbour in.

He that in youth guideth his life by reason, shall in age finde the ready foot-path from ruine, *Theopomp.*

There is nothing sweeter then youth, nor swifter decreasing while it is in creasing.

Young willows bend easily, and green wits are intangled suddenly.

So tutor youth, that the sins of age be not imputed to thee, *Pythag.*

Impardonable are their offences, that for heaping up of riches forget to bring up their youth in honest manners.

Noble wits corrupted in their youth with vice, are more ungracious then Peasants are born barbarous.

Youth well instructed maketh age well disposed.

He is most perfect, which adorneth youth with vertues, *Hermes.*

The better that a childe is by birth, the better ought he in his youth to be instructed.

The impression of good doctrine stampeth in youth, no age nor fortune can out-weare.

Examples are the best lessons for youth.

The humour of youth is, never to think that good, whose goodnesse he seeth not, S. P. S.

The death of youth is a shipwrack.

Youth ought to use pleasure and recreation but as naturall ease and rest.

The instructions which are given to youth, ought not to be tedious; for being pithy and short, they will the sooner heare them, and the better keep them.

Young men are no lesse bound to their Tutors for the vertues they teach them, then to their Parents for the life they gave them.

Semper magno ingenio adolescentes refranandi potius à gloria quam iuvitandi sunt: amputanda sunt plura illi aetati, si quidnam efflorescit ingenii laudibus.

Vicina est lapsibus iuventus, quia verarum æstus cupiditatum fervore calentis aetatis inflammatur.

Of Musick.

Defin. Musick is an insarchable and excellent art, in which by the true concordance of sounds, a sound of harmony is made, which rejoyceth the spirits, and unloadeth grief from the heart, and consisteth in time and number.

The most commendable end of Musick is the praise of God.

Disagreeing Musick, and vain pastimes, are the hindrance of delight.

The brutish part of the soule depending of the feeding beast without reason, is that which is pleased and ordered by sounds and musick.

Musick is fitter for funerals then feasts, and rather sweet for passions of Anger then dalliance and delight.

Am.

Musick used moderately, like sleep, is the bodys best recreation.

Love teacheth musick, though a man be unskillfull.

Plot.

Musick

Musick is the gift of God.
The better Musick, the more delighted in.
To sing well, and for ill, is abominable before God.
Nothing ravisheth the minde sooner then musick,
and no musick is more sweet then mans voyce.
There is no law it to be compared with love, nor any
Art to the Art of Musick.

The ignorance of musick hindreth the understanding of the Scriptures.

One day takes from us the credit of a hour, and
one musick cruing witheth the pleasure of another.

Musick overcometh the heart, and the heart ruleth
all the other members.

Beauty is no Beauty without Venue, nor Musick
Musick without Art.

Musick is a comfort to the minde oppressed with
melancholy.

That Musick loseth most his sound and grace, which
is bestowed upon a deaf man.

It is impossible with great strokes to make sweet Mu-
sick.

The loud sound of Drummes and Trumpets, is
counted a Captains warfaring Musick, &c.

Shame and danger are prizes musicians.

Hope is griefes best Musick, and overcomes the de-
sire of the soule.

Musick over our souls is both Queen and Mistresse.

All things in this world are but the Musick of in-
constancy.

Musick which comforts the minde, hath power to
renew melancholy.

All things love their likes, and the most enioy are
the delectablest musick.

Too much speaking hurts, too much galling hurts,
and too much musick glues and discompotheth.

Youth ought to exercise themselves in musick, and

to employ their time in those harmonies which stir up to commendable operations and morall vertues, tempering desire, greedinesse and sorrows; forasmuch as musick consisteth in certain proportions and concord of the voyce.

Musick is the Load-stone of fellowship, the chearfull reviver of dulled spirits, and able delight of dancing.

Silvestres homines sacer interpretasque Deorum;

Caedunt & fado visu deterruit Orpheus;

Diffus ob id lenire Tigres rabidosque Leones.

Ut quidem magnetes ferrum attrahunt, & Theamedes qui in Aethiopia nascitur, ferrum abigit, respuitque: Ita est musica genus quod sedet affectus, est quod incitet.

Of Dancing.

Defin. Dancing is an active motion of the body, which proceedeth from the lightnesse of the heart, judiciously observing the true time and measure of musick.

Time and Dancing are Twins, begot together; Time the first-born, being the measure of all moving, and Dancing the moving of all in measure.

Dancing is loves proper exercise.

Dancing is the childe of Musick and Love.

Love brought forth the three Graces, with hand in hand, dancing an endlesse round, and with regarding eyes, that still beware that there be no disgrace found among them.

Dancing is the faire character of the worlds countenance, the heavens great figure, and earths ornament.

The Virgins of *Basil*, on the festivall dayes use to dance publicly, without the company and leading of men, and to sing chaste Songs: and by this means Effeminacy, Idlenesse, and Lasciviousnesse being avoided, they

they become the Mothers of well knit and manly children, *Pamns*.

Pyrrhus play, which he invented in *Crete* for the Souldiers to exercise themselves in Arms, wherein he taught divers gestures, and sundry shifts in moving, whence first proceeding much, the use of Warres was a kinde of Dancing in Armes, as *Dionysius Halicarnassens*, in his seventh Booke testifieth.

When the Mermaids dance and sing, they meane certain death to the Mariner.

When the Dolphins dance, some dangerous storme approacheth.

The soberer and wiser sort among the Heathen, have utterly disliked dancing, and among the old Romans it was counted a shame to dance.

Dancing is the chiefest instrument of Riot and excess.

Symphonia a Romane Lady, although fortunate in husband and children, and famous for her knowledge in Learning, yet was blemished with the note of Lechiviousnesse, for more then necessary expertnesse in footing a Dance.

Plato and *Aristippus* being invited to a Banquet of *Dionysius*, and being both by him commanded to array themselves in Purple, and to dance; *Plato* refused, with this answer, I am born a man, and know not how to demean my selfe in such womanish effeminacy. *Aristippus* arrayed himself in Purple, and prepared himself to dance, with this answer; As the Solemnities of our Father *Liber* a chaste minde knoweth not how to be corrupted.

Calyphons, King of *Sicyon*, having a daughter marriageable, commanded that it should be proclaimed at the Games of *Olympus*, that he that would be crowned *Calyphons* Sonne in Law, should within

fixty days repaire to Sicily. When many Woemen had met together, *Hipocrides* the Athenian, Son of *Tisander*, learned the first: but when he had trod the Lesbian and Attique Measure, and had personated them with his legs and arms, *Catysthenes* stomacking it, said, O thou Sonne of *Tisander*, thou hast danced away thy marriage.

Albericus the Emperour, Father of *Ladislaus*, was wont to say, that hunting was the exercise of a man, but dancing of a woman.

Frederick the third Emperour of Rome, would often use to say, that he had rather be sick of a burning Feaver, then give himself to dancing.

Alphonfus, that most puissant King of Aragon and Sicily, was wont to taxe the Frenchmen of great lightnesse, who the more ancient in yeares they waxed, the more they delighted themselves with vain and frantick dancing.

The same *Alphonfus*, when he had beheld a woman dance very lasciviously and impudently, Behold, quoth he, by and by *Sibylla* will deliver an Oracle: he reputed dancing to be a kinde of franticknesse; *Sibylla* the Prophetesse never yeelding any Oracle, except possessed first with a fury.

The same noble King, hearing that *Scipio* was wont to recreate himself with dancing, said, that a dancer did differ nothing from a mad man, but only in the length of time; the one being mad so long as he liveth, the other whilst he danceth, *Alphon.*

The Romans, Lacedemonians, and other well ordered Common-wealths, banished out of their Countreies all vain pleasure, and above all, dancing, as serving for none other use, but to effeminate young men, and to allure them to vice.

A woman danceth except he be drunk or mad, *Folly.*

The venous Maions by dancing have oftentimes lost

lost their Honours which before they had long nourished, and Virgins by it learn that which they had been better never to have known, *Plutarch*.

Tully finding fault with an enemy of his, called him in derision a brave dancer.

They which love dancing too much, seem to have more brains in their wit than their head; and think to play the fools with reason, *Terence*.

A lamentable tune is the sweetest musick to a wofull minde, S. P. S.

Musick is the sweet meat of sorrow.

In the sea of Histories mention is made of an Archbishop of Magdeburge, who broke his neck dancing with a Damsell.

He dances well to whom Fortune pipes.

Socrates, which was now pronounced by the Oracle of *Apollo*, to be the wisest man in all Greece, was not ashamed in his old age to learn to dance, extolling dancing with wonderfull praises.

It is necessary that our foot-steps be as well ruled, as our words ought to be.

God threatned the daughters of *Sion*, for that they went winding and prancing, making their steps to be heard again.

Apud antiquos in *prois* *babina* of *fulcrum*, *populi* *praesides* & *Antesignani* *Præsultores* *nomine* *honarentur*.

Saltatio non ad pudicos, sed adulteros pertinet.

Of Man.

Defini Man a creature made of God; after his own Image, just, holy, good, and right by nature; well compounded of soule and body of flesh; soled to be inspired of God with spirit and life; and of a perfect naturall body, framed by the same power of God.

A Man may be without faith, but not without sin,
Aug.

Man was created to set forth the glory of his
 Creator, and to speak and do those things which are
 agreeable unto him, through the knowledge of his
 benefits.

Man is nothing but calamity it self, *Hero.* and from
 Mans nature is desirous of change.

Man was wonderfully created, more wonderfully
 redeemed, *August.*

Man is the Example of Imbecillity, prey of Time,
 sport of Fortune and Envy, the Image of Unconstancy,
 and the very seat of Elegiac, Choleric, and Rheumatic
 Plur.

A good man always draweth good things out of the
 treasure of his heart, and a wicked man that which is
 wicked, *Chryso.*

Man is so excellent a creature, that all other crea-
 tures are ordained for his use.

The duty of a man consisteth in knowing of his own
 nature, in contemplating the divine Nature, and in
 labour to profit others.

Man is onely a breath and a shadow, and all men
 are naturally more enclined to evill then goodnesse,
 and their actions are frail and unconstant as the
 shadow of smoke.

The end of mans knowledge is Humiliation and
 glory, *Benjamin.*

Man wilfully minded depriveth himselfe of all hap-
 pinesse.

Miseries have power over man; not man over mis-
 ries.

To the greatest men the greatest mischiefs are inci-
 dent.

Whatsoever chanceth to one man, may happen like-
 wise to all men.

Man.

Man by nature keepeth no measure in his actions; but is carried away through violence of his humors, passions.

No creature but man, hath any knowledge of God.

Man hath no power over his life, but lives ignorant of the certain time of his death, even as a beast, only comforting himself with confidence.

To every man belongeth two powers, a desire and an opinion; the first body-bred, leading to pleasure; the other soul-bred, leading to good things, *Cicero*.

Opinion and desire hold in man great controversies: for when opinion is victor, then he is sober, discreet, and chaste; but when desire overcometh, he is riotous, wild, and unsatiate.

All men naturally have some love and liking of the truth.

All things are resolved into those things whereof they are compounded; the body of man being earth, shall return to earth; and the soul being immortall, shall enter into immortality.

A man that passeth his life without profit, (as one unworthy to live) ought to have the rest of his life taken from him, *Plato*.

As much as a man is from head to foot, so much is he between his two longest fingers ends and asmes stretched, *Plinius*.

All men are by nature equall, made all of the earth by one Workman; and, howsoever we deceive our selves, as deare unto God is the poore Peasant as the mighty Prince, *Plato*.

Misery then seemeth to be ripe for man, when he hath age to know misery.

The Philosophers knew mans imperfections, but could never attaine to know the true cause of them.

Nonne videt hominum ut celsos ad sidera vultus

Sustinerit

an *Eschulic*. Deni, ut *subtilis* fabricata, et
bona poudus, *voluntatis* genus, *formosus* sermō,
Sequem aliquo *obscenū* passum *stravisset* in *alium*?

Of Choice.

Defin. Choice doth belong, with the mind, and is either
 of the power of knowing, or of speech; it is the will
 of man, and more, whole part of his mind, always joy-
 ned with reason.

HE that makes his choice without discretion, doth
 sow his Corn he wots not when, and reaps he
 knows not where; now is no time to sow, nor is
 it is better to break an *incontinent* than a *mis-*
 chief; and to be counsell'd a little fond than altogether
 foolish.

In chusing a Wife, chuse her not for the shape of
 her body, but for the good qualities of her mind;
 not for her outward person, but her inward per-
 fectiō.

He that chuseth an apple by the skin, and a man by
 his face, may be deceiv'd in the one, and over-ruled in
 the other.

He that is free, and willingly runneth into Rhetoric,
 is a fool; and who so ever becommeth captive without
 constraint, may be thought either will full or wick-
 ed.

If the eye be the chuser, the delight is in the
 will, the end is what, *Marston*, the effect is *wildorne*,
Thompson.

When chise beauty is false, if riches they want, if
 friends they wax false, if wisdom she continueth, let
 chise thy friend not by his many words, but by
 his virtuous actions: for who doth well without
 heart, doth nothing; as he counteth a good man, but he
 that sheweth much, and performeth nothing, is a
 worldling, *Chilo*.

Let chusing a Magistrate, respect not the riches he
 hath,

hath, but the Vertues be enjoyeth; for the rich man in honour feareth not to covet, the virtuous man in all fortunes is made for his Country, *Toten.*

It is a preface of good fortune to young Maidens, when flowers fall from their hats, fallhood from their hearts, and inconstancy from their choice.

Choice is soonest deceived in these three things, in Brokers wares, Courtiers promises, and Womans constancy.

Leilouise is the fruit of rash election, *S. P. S.*

We chuse a faire day by the gray morning, the flower by his sturdy limbs; but in the choice of pleasures, we have no election, for they yeeld no pleasure.

Bodinus.

Zeno, of all virtues made his choice of silence; for by it, saith he, I heare other mens imperfections, and conceale mine owne.

All sweet choice is sowre, being compar'd with the sowre choice of sweet love.

Who chuseth love, chuseth feare and sorrow.

After the choice of a momentary pleasure cometh an endlesse calamity.

Artemisa the Queen, being demanded what choice should be used in love, quoth she, imitate the good Lapidaries, who measure not the nature of the stone by the outward hew, but by the inward vertue, so many Courtiers, so many laws; so many choices, so many severall opinions.

He that chuseth either love or loyalty, will never chuse companion.

A little pack becomes a small Pedlar, and a meane choice an hurable conceit.

Leilouise of, *de-mourante*, *sed de furem*, *Placit*.

Liber esse non potest, cui assellum imperat, & equum

liberum deditur.

Of

OF Marriage.

Defin. Marriage being the chief ground and preservation of all societies, is nothing else but a communion of life between the husband and the wife, extending it self to all the parts that belong to their house.

Nuptiall faith violated; seldome or never escapes without revenge, *Cra.*

There is no greater plague to a married woman, then when her husband dischargeth on her back all his jars, quarrels and passions, and reserveth his pleasures, joies and company for another.

Let men obey the laws, and women their husbands wills, *Socr.*

Barren marriages have many brawls, *Bast.*

Humble wedlock is better than proud virginity, *Aug.*

It is not meet that young men should marry yet, and old men never, *Diag.*

Marriage is an evill to be wished.

A woman without Dowry hath no liberty to speak, *Enrip.*

Unhappy is that man that marieth being in poverty.

A woman bringeth a man two joyfull daies, the first her marriage, the second her death, *Stobaeus.*

A man in making himself fast undoeth himself.

Old age and marriage are alike; for we desire them both, and once possessed, then we repent, *Theod.*

Give thy wife no power over thee, for if thou suffer her so day to tread upon thy foot, she will not stick to morrow to tread upon thy head.

Amongst the Rhodians, the Fathers were commanded in marrying their Sons to travell but one day; to marry one virtuous daughter, to travell ten years, *Arist.*

No man suffereth his wife much, but he is bound to suffer more, *Aurel.*

The

The Grecian Ladies counted their years from their marriage, not their birth; *Hon.*

The Caspians made a law, that he which married after he had passed fifty years, should at the common assemblies and feasts, sit in the lowest and vilest place, as one that committed a fact repugnant to nature, terming him nought else but a filthy and doting old Lecher.

He that marryeth one false and dishonest, weddeth himselfe to a world of miseries; and if to one beautiful and never so vertuous, yet let him think this, he shall have a woman and therefore a necessary evill.

Such as are desirous to marry in haste, have oftentimes sufficient time to repent at leisure.

If thou marry in age, thy wifes fresh colours will breed in thee dead thoughts and suspicion, and thy white hairs her lothsomnesse and sorrow.

Cleopulus meeting with his Son *Ivon*, solemnizing the ceremony of Marriage, gave him in his hand a branch of henbane: meaning by this, that the vertuous disposition of a wife is never so perfect, but it is interlaced with some froward fancies.

Inequality in marriage is often an enemy to love, *Bias.*

The roundest Circle hath his Diameter, the favourablest Aspects their incident Oppositions, and marriage is qualified with many trifling griefs and troubles.

He that marries himself to a faire face, ties himself oftentimes to a foul bargain, *Bias.*

A good husband must be wise in words, mild in conversation, faithfull in promise, circumspect in giving counsell, carefull in provision for his house, diligent in ordering his goods, patient in importunity, jealous in bringing up his youth.

A good wife must be grave abroad, wise at home, patient

patient to suffer, constant to love, friendly to her
neighbours, provident for her household, *Eberhardus*.
Marriage with peace is this worlds Paradise; with
strife, this lifes Purgatory.
Silence and patience cineth concord between mar-
ried couples.

It is better to marry a quiet foole, then a witty
scold.

In marriage rather inquire after thy Wives good
conditions then her great Dowry.

Spiritual marriage beginneth in baptisme, is ratified
in good life, and consummated in a happy death.

Thales seeing *Salam* lament the death of his Son,
said, that for the prevention of such like troubles he
refused to be married.

He which would faine find some means to trouble
himself, needs but to take upon him either the govern-
ment of a Ship or a Wife, *Plaut.*

A chaste Matron by obeying her husbands will hath
rule over him.

The first conjunction of mans society is man and
wife.

Qui cogitat de nuptiis, non epulat bene;

Cogitat enim, contrahit debinc nuptias,

Malorum origo quam sit hac mortalibus.

Dotatum enim si forte pauper duxerit,

Non iam illa conjugem, sed habet horam filii,

Cui servit: at si pauper aliquam duxerit,

Nil essentem, servus ille rursus erit,

Dum victum utrique, non sibi tantum parat.

Dumtaxat sudam? vita dehinc atorba erit,

Et iam pigrit ingredi timen domus.

Quisne formosam? nihil erit hac magis

Ami mortis quam sui vicini.

Ita in aliquod necesse est ut incidat malum.

Of Chastity.

Defin. Chastity is the beauty of the soule and purity of life, which refuseth the corrupt pleasures of the flesh, and is only possessed of those who keep their bodies clean and undefiled, and it consisteth either in pure Virginity, or in faithfull matrimony.

Chastity is of small force to resist, where wealth and dignity joyned in league are armed to assault.

Pure chastity is beauty to our soule, grace to our bodies, and peace to our desires, *Salom.*

Frugality is the signe of chastity.

Chastity in wedlock is good, but more commendable it is in Virginity and Widowhood.

Chastity is a vertue of the soule, whose companion is fortitude, *Amo.*

Chastity is of no account without Humility, nor Humility without Chastity, *Greg.*

Chastity is the scale of Grace, the staffe of devotion, the mark of the just, the crown of Virginity, the glory of life, and a comfort in Martyrdom.

Chastity groweth cheap, where gold is not thought deare.

The first degree of Chastity is pure Virginity, the second, faithfull Matrimony.

Idleness is the enemy to Chastity.

As humility is necessary, so chastity is honourable.

Chastity, humility, and charity, are the united vertues of the soule.

Chastity without charity is a lamp without oyle.

Chastity and modesty are sufficient to enrich the poor; rather make choice of honesty and manners, then loosenesse of behaviour with great lands and rich possessions.

Chastity

Chastity is known in extremity, and crowned in the end with eternity.

If chastity be once lost, there is nothing left praise-worthy in a woman, *Nipp.*

The first step to Chastity, is to know the fault, the next to avoid it.

Though the body be never so fair, without Chastity it cannot be beautifull.

Beauty by Chastity purchaseth praise and immortality.

Beauty without Chastity is like a Mandrake Apple, somely in shew, but poysonfull in taste.

Feasts, dances, and playes, are provocations to unchastity, *Quint.*

Beauty is like flowers of the spring, and Chastity like the stars of Heaven.

Where necessity is joynd to unchastity, there authority is given to uncleannesse: for neither is she chaste which by fear is compelled, neither is she honest, which with need is obtained, *Aug.*

A wandering eye is a manifest token of an unchaste heart.

Gracious is the face which promisseth nothing but love, and most celestiall the resolution that lives upon Chastity.

The true modesty of an honest man striketh more shame with his presence, then the sight of many wicked and immodest persons can stir to filthynesse with their talkings.

Chastity with the reins of reason bridlcth the rage of lust.

Do not say thou hast a chaste mind, if thine eye be wanton, for a lascivious look is a signe of an inconstant heart, *Dev.*

Amongst all the conflicts of a Christian soule, none is more hard then the wars of a chaste mind, for the fight

fight is continuall, and the victory rare, *Cyprian.*

A chaste eare cannot abide to heare that which is dishonest.

— *Nulla reparabilis ars.*

Lesa pudicitia est : deperit illa semel.

Lis est cum forma magna pudicitia.

Of Content.

Defin. Content is a quiet and settled resolution in the mind, free from ambition and envy, aiming no further than at those things already possessed.

Content is great riches, and patient poverty is the enemy of Fortune.

Better it is for a time with content to prevent danger, then to buy fained pleasures with Repentance.

He that cannot have what he would, must be content with what he can get.

Content is sweet sawce to every dish, and pleasantnesse a singular porcion to prevent a mischief.

Content is more worth then a Kingdome, and love no lesse worth then life.

A Wise man preferreth content before riches, and a cleare mind before great promotion.

Miscry teacheth happy content, *Solon.*

What can be sweeter then content, where mans life is assured in nothing more then in wretchednesse?

Content makes men Angels, but pride makes them devils.

Many men lose by desire, but are crowned by content, *Plato.*

To covet much is misery, to live content with sufficient is earthly felicity.

To will much is folly, where ability wanteth; to desire nothing is content, that despiseth all things.

The riches that men gather in time may faile, friends may wax false, hope may deceive, vaine-glory may

may tempt, but content can never be conquered.

Content is the blessing of Nature, the salve of poverty, the master of sorrow, and the end of misery.

To live, nature affordeth; so live content, wisdom teacheth.

Content, though it lose much of the world, it partakes much of God.

To live to God, to despise the world, to fear no misery, and to shun flattery, are the ensignes of content.

What we have by the world is misery, what we have by content is wisdom, *Axel.*

The eyes quiet, the thoughts medicine, and the desires mithridate, is content.

To be content kills adversity if it assault, dries tears if they flow, slays wrath if it urge, wins heaven if it continue.

He is perfectly content, which in extremes can subdue his own affections.

No riches are comparable to a contented mind, *Plut.*

He that is patient and content in his troubles, prevents the poison of evil tongues in their lavish talkings.

Content and Patience are the two vertues which conquer and overthrow all anger, malice, wrath and backbiting.

To live content with our estate, is the best means, to prevent ambitious desires.

Non quævis sit fortuna

Sed ratio dederit, sed fors objecerit, illi

Emendat. Virg. Horace. Procul est parva bene.

Of Constancy.

Define Constancy to the true and unchangeable strength of the mind, not puff'd up in prosperity, nor depressed in adversity: it is a firmness called Stability and

Perse-

Perseverance, sometimes Perseverance, the last part of Fortitude.

Constancy, except it be in truth and in a good cause, is impudency.

It is the part of constancy to resist the dolours of the mind, and to persevere in a well-deliberated action, *Arist.*

Constancy is the health of the mind, by which is understood the whole force and efficacy of Willdome, *Cic.*

He that hath an inconstant mind, is either blind or deaf.

Constancy is the daughter of Patience, and Humility, *Nipm.*

Constancy is the mean between elation and dejection of the mind, guided by reason, *Plato.*

Constancy is only the *Neponchey*, which who so drinketh of forgetteth all care and grief.

Nothing in the world sooner remediless sorrows then constancy and patience, which endureth adversity and violence, without making any shew or semblance, *Arist.*

It is the lightness of the wit, ready to promise what a man will nor, nor is not able to performe, *Cassiodorus.*

The blessed life is in Heaven, but it is to be attained unto by perseverance.

It is a great shame to be weary of seeking that which is most precious, *Plato.*

Many begin well, but few continue to the end, *Prov.*

Perseverance is the only daughter of the great King, the end and consummation of all virtues, and the very use without the which no man shall see God, *Prov.*

Perseverance is the sister of Patience, the daughter of Constancy, the friend of Peace, & the best of all things.

Not

Not go forward in the way of God is to go backward.

The constant man in adversity mourneth not, in prosperity insulteth not, and in trouble pineth not away.

In vaine he runneth that fainteth before he come to the Goale, *Greg.*

The unconstant man is like *Alcibiades*. Tables, fair without and foule within.

The onely way to constancy is by wisdom.

A constant minded man is free from care and grief, despising death; and is so resolved to endure it, that he remembreth all sorrows to be ended by it, *Cicero*.

Constancy is the ornament of all vertues.

He is not to be reputed constant, whose mind taketh no fresh courage in the midst of extremities, *Bern.*

Rare felicitatis est ceteritas & magnitudo, rarioris sitientia & constantia, *Demost.*

Tardè aggredere, & quod aggressurus sis perseveranter persequere.

Dein. Religion is a justice of men toward God, or a divine honoring of him in the perfect and true knowledge of his word, peculiar only to man: it is the ground of all other vertues, and the onely means to unite and reconcile man unto God, for his salvation.

NO error is so dangerous, as that which is committed in Religion, forasmuch as our salvation, quick, and happinesse consisteth thereon.

Man was created for the service of God, who taught above all things to make account of Religion.

If it be a lewd part to turn the Traveller out of his way, and so hinder him in his journey, then are such error and false doctrine much more to be detested; because through such mischiefs they lead men to destruction, *Aug.*

Saint *Augustine* reproveth *Varro* and *Pontifex Sacerdote*, who were of opinion, that it was very expedient men should be deceived in Religion; because that there is no felicity or certain rest, but in the full assurance thereof, and in an infallible truth, without Divinity and the Doctrine of God, none can make any principle at all in the discipline of manners.

The Word is a medicine to a troubled spirit, but being falsely taught it proveth a poyson, *Bern.*

Religion is like a square or ballance, it is the Canon and rule to live well by, and the very touch-stone, which discerneth the truth from falshood.

The ancient Fathers have given three principall marks by which the true Religion is known; first, that it serveth the true God; secondly, that it serveth him according to his word; thirdly, that it reconcileth that man unto him which followeth it.

Vices border upon virtues, superstition upon religion, prodigality upon bounty.

The true worship of God consisteth in spirit and truth, *Chrysost.*

Where Religion is, armes may easily be brought; but where armes are without Religion, Religion may hardly be brought in.

There can be no surer signe of the ruine of a Kingdome, then contempt of Religion.

There can be no true Religion where the Word of God is wanting.

Those men are truly religious, which refuse the vain and transitory pleasures of the world, and wholly set their mindes on divine meditations.

He which is negligent and ignorant in the service of the Creator, can never be carefull in any good cause.

Religion doth link and unite us together, to serve with willingnesse our God Almighty. It is the guide of all other virtues, and they who doe not exercise

them

L

them

themselves therein to withstand all false opinions, are like those souldiers which goe to warre without weapons.

True Religion is the well tempered mortar that buildeth up all estates.

The principall service of God consisteth in true obedience, which the Prophets call a spirituall Chastity; not to swerve therefrom, nor to think that whatsoever wee finde good in our owne eyes pleaseth him.

The knowledge of true Religion, Humility, and Patience, entertaineth Concord.

If men did know the truth, and the happinesse which followeth true Religion, the voluptuous man would there seek his pleasures; the covetous man his wealth, the ambitious man his glory; for it is the onely mean which can fill the heart, and satisfie their desire, it serveth also for a guide to lead us unto God, whereas the contrary doth cleane withhold us from him.

No creature is capable of Religion, but onely man, *Basil.*

The first Law that should be given to men, should be the entrance of Religion and piety.

It is a very hard matter to change Religion. Where no Religion resteth, there can be no vertue abiding, *August.*

True Religion is to be learned by faith, not by reason.

Religion is the stay of the weak, the master of the ignorant, the Philosophy of the simple, the oratory of the devout, the remedy of sinne, the counsell of the just, and the comfort of the troubled.

Pure Religion and undefiled before God the Father, is this, to visit the fatherlesse and widows in their adversity, and for a man to keep himselfe unpolluted of the world.

Philosophia pernosci non potest sine Christiana veraque religione: quae praecellentem pietatis, facit esse & clamo, ludibrium illa, vanitas, delirium.

Oportet Principem ante omnia esse Deum.

Country or Common-wealth.

Defin. Our Country is the Region or climate under which we are born, the common mother of us all, which we ought to hold so deare, that in the defence thereof we should not feare to hazard our lives.

There can be no affinity nearer then our Country, *Plato.*

Men are not born for themselves, but for their Country, Parents, Kindred, and Friends, *Cicero.*

There is nothing more to be desired, nor any thing ought to be more deare unto us then the love of our Country.

Children, Parents, Friends, are next to us, but our Country challengeth a greater love; for whose preservation we ought to oppose our lives to the greatest dangers.

It is not enough once to have loved thy country, but continue it to the end.

Wheresoever we may live well, there is our country.

The resemblance of our country is most sweet, *Evian.*

To some men their country is their shame, and some are the shame of their country.

Let no man boast that he is the Citizen of a great City, but that he is worthy of an honourable country, *Arist.*

We ought to behave our selves towards our country, thankfull, as to a mother.

The profit of the country extendeth itself to every City of the same, *Stob.*

Our country, saith *Cicero*, affordeth large fields,

for every one to runne to honour.

Our country first challengeth us by nature.

The whole World is a wilemans country.

Necessary compelleth every man to love his country, *Enr.*

The love which we beare to our country, is not piety, as some suppose, but charity ; for there is no piety but that which we beare to God and our Parents.

Many love their Country, not for it selfe, but for that which they possesse in it.

Sweet is that death and honourable, which we suffer for our Country, *Horace.*

If it be asked to whom we are most engaged, and owe most duty, our country and parents are they that may justly challenge it.

The life which we owe to Death is made everlasting, being lost in the defence of our Country.

Happy is that death which being due to nature, is bestowed upon our Country.

Happy is that Common-wealth, where the people doe feare the law as a Tyrant, *Plato.*

A Common-wealth consisteth of two things, reward and punishment.

As the body is without members, so is the Common-wealth without lawes.

Peace in a Common-wealth, is like harmony in Musicke, *August.*

Men of desert are least esteemed of in their own Country, *Eraf.*

Nescio qua natale solum dulcedine cunctos

Ducit, & immemores non sinit esse sui. Ovid.

Omnibus qui patriam conservaverint, adjuverint, auxerint, certus est cado & definitus locus, ubi beati vivo sempiterno fruuntur, Cicero.

Of

Of Hope.

Defin. Hope is that vertue whereby the vertue of man putteth great trust in honest and weighty matters, having a certain and sure confidence in himselfe: and this hope must be strongly groundd upon a sure expectation of the help and grace of God, without which it is vain and imperfect.

TO be clean without hope, is a hap incident to the unhappy man.

He that will lose a favour for a hope, hath some wit; but small store of wisdom, *Bias*.

Fortune may take away our goods, but death cannot deprive us of hope.

Hopes above Fortune are the fore-pointers of deep fals.

If thou chance to love, hope well whatsoever thy hap be.

That which is most common is hope.

Hope is a waking mans dreame, *Plin*.

To put our confidence in the creature, is to despise of the Creator, *Greg*.

Vain is the hope that doth not feare God.

This mortall life is the hope of the immortall, *Aug*.

They only hope well, who have a good conscience.

Hope is the companion of love.

Hope cannot be without faith.

Hope is the god of the wretched, *Ter*.

Hope groundd on God never falleth; but built on the world it never thriveth.

Hope apprehendeth things unscene, and attaineth things by continuance, *Plato*.

The evenings hope may comfort the mornings misery.

Hope is the fools god, the Merchant mans comfort, the Souldiers companion, and the ambitious mans poison.

242
Hope of life is vanity, hope in death is life, and the
life of hope is vertue.

Hope waiteth on great mens tongues, and beguileth
beleeving followers.

Sweet words beget hope, large protestations nou-
rish it, and contempt kills it.

He that supposeth to thrive by hope, may happen to
begge in misery, *Bion*.

The apprehension of hope derideth griefe, and the
fulaesse of hope consumeth it.

As all metals are made of Sulphur, so all pleasures
proceed from hope.

As the one part laboureth for the conservation of
the whole body, so hope for the accomplishment of all
desires.

Sadnesse is the punishment of the heart, hope the
medicine of distresse, *Crates*.

Hope is a pleasant passion of the minde, which doth
not onely promise us those things that we most desire,
but those things also which we utterly despaire of.

Our high hopes have oftentimes hard fortunes; and
such as reach at the tree, commonly stumble at the
root.

To hope for requitall of benefits bestowed, may ra-
ther be counted usury then vertue.

A cowardly lover without hope, shall never gaine
faire love without good fortune.

To hope against all hope, is the excellence of a
mighty resolution.

In a little place is hid a great treasure, and in a small
hope a boundlesse expectation.

Confidence, except it be guided by modesty, and
proceed from judgement, may rather be called arro-
gancy then hope.

Hope of all passions is the sweetest and most plea-
sant, and hereof it is said, that hope onely comforteth
the miserable.

Hope

Hope is the Governour of men.

Pedras seeing Alexander largely bestow many benefits upon his friends, asked him, what he would leave for himself? he answered, Hope.

A good and vertuous man ought alwayes to hope well, and to feare nothing.

Hope is the beginning of victory to come, and death preface the same, *Pind.*

Sola spes hominem in miseriis consolari solet.

Miserum est timere cum fieri nihil.

Of Charity.

Defin. Charity is the indissoluble band of God with us, whereby we are insatiated with the love of him, for that which we owe unto him, and thereby are reduced to love our neighbours for the love of God.

Charity is the scope of all Gods Commandments,
Chrif.

Charity delayed is half lost.

Charity ransometh us from sinne, and delivereth us from death.

Charity encreaseth Faith, begetteth hope, and maketh us at one with God.

As the body without the soule enjoyeth no life,
so all other vertues without charity are cold and fruit-
lesse.

511 Charity is a good and gracious effect of the soule,
whereby mans heart hath no fancy to esteeme any thing
in this world; before the study to know God. Jan. 17.

The charitable man is the true lover of God, sa-
 ying: "Dying for a sinner's sin is a blessed thing!"

As the Sun is to the world, and life to the body, so
Christ is to the church, and life to the soul.

Chairey resembleth fire, which consumeth all things
it toucheth, *Erasmus.*

Charity in adversity is patient, in prosperity temperate, in passions strong, in good works quick, in temptations secure, in hospitality bountifull, amongst her true children joyfull, amongst her false friends patient.

Charity in the midst of injuries is secure, in heart bountifull, in displeasures meek, in concealing evils innocent, in truth quiet, at others misfortunes sad, in vertues joyfull.

Charity in adversity fainteth not, because it is patient: and revengeth not injuries, because it is bountifull.

He that truly loveth, beleeveth and hopeth, *Aug.*
By charity one seeth the glorious light of God, *Aug.*

He alwayes hath to give that is full of charity, *Bernard.*

To love with all the soule, is to love wisely; to love with all the strength, is manfully to suffer for truth; to love with all our heart, is to preferre the love of God before all things that flatter us, *Aug.*

The measure in loving God, is to love him without measure, *Bernard.*

Charity is the way of man to God, and the way of God to man, *Aug.*

If any man waxe drunk with the love of God, he is straightwaies apt and ready to all good; he laboureth and is not weary, he is weary and feeleth it not; the malicious mock him, and he perceiveth it not, *Ber.*

The love of God hath power to transform man into God.

Charity maketh a man absolute and perfect in all other vertues.

Neither the multitude of travels, nor the antiquity of service, but the greatnesse of charity increaseth the reward.

The

The nature of charity is to draw all things to it self, and to make them participate of it self, *Lactant.*

God is charity, what thing is more precious? and he that dwelleth in charity, dwelleth in God; what thing is more secure? and God in him; what thing is more delectable?

There is no vertue perfect without love, nor love without charity.

Charity is never idle, but worketh for him it loveth.

The greatest argument of godly love is to love what God loveth.

Charitable love is under no rule, but is lord of all lawes, and a boundlesse Emperour.

There is true charity where two severall bodies have one united heart.

Of charity mixed with mockery followeth the truth of Infamy, *Pythag.*

Charity is the childe of Faith, and the guide to everlasting felicity.

All charity is love, but not all love charity, *Aug.*

The filthy effects of bribery hinders exceedingly the works of nature, *Plato.*

Charity causeth men to forsake sinne, and embrace vertue.

Charity is a word used of many, but understood of few.

By charity with God we learn what is our duty towards man.

By charity, all men, especially Christians, are linked and bound in conscience to relieve one another.

It is the true property of a charitable minded man, lovingly to invite the poore, courteously to instruct them, and quickly to suffer them to depart.

A poore man being in charity is rich, but a rich man without charity is poore, *August.*

Clovery and pride doe both feed the poore; the one to the praise and and glory of God; the other to get glory and praise amongst men.

Tyrannorum vita est in qua nulla est charitas, nulla fides, nulla stabilis benevolentia, fiducia; omnia semper suspecta & sollicita sunt, nullus locus amicitie.

Prata & arva, pecudum greges ligantur isto modo, quod frustra ex illis capiuntur, hominum charitas & amicitia tuta.

Of Humility.

Defin. Humility is a voluntary inclination of the mind, grounded upon a perfect knowledge of our own condition: a virtue by the which a man in the most true consideration of his inward qualities, maketh least account of himself.

HE that gathereth vertues without humility, casteth dust against the winde, *Eccl.*

As Demosthenes being demanded what was the first precept of Eloquence, answered, To pronounce well: being asked what was the second, answered the like, and so the third; so the precepts of Religion, the first, second, and third, is humility.

It is no commendation to be humble in adversity, but in the midst of prosperity to beare lowly sail deserveth great praise.

Pride perceiving humility to be honourable, desires oft times to be covered with the cloak thereof; for feare lest appearing alwayes in his own likenesse, he should be little regarded, *Demost.*

The chief point of mans humility consisteth in this, to subject his will unto the will of God.

Happy is that man, whose calling is great and spirit humble.

The best armour of the minde is humility.

Humility for her exalting should be the sister of true nobility, *Pontanus.*

Humil-

Humility is more necessary then virginity, Bernard.
There are three degrees of humility; the first, of
experiments; the second, desire of righteousness; the
third, works of mercy.

Pride wigheth warre in the kingdome of humility,
Greg.

Humility onely is the repaire of decayed charity.

The easiest way to dignity is true humility.

True discretion is never purchased but by true hu-
mility.

When all vices in a manner decay in age, onely co-
vetousnesse increaseth, Aug.

Sith the Countrey which we desire to dwell in is
high and heavenly, and the way thither lowlinesse and
humility, why then desiring this Countrey doe we re-
fuse the way? Aug.

Of all vertuous works, the hardest is to be humble.

Humility hath many times brought that to passe,
which no other vertue nor reason could effect.

To the humble minded man God revealeth the
knowledge of his truth.

If thou desire to ascend where God the Father sit-
teth, thou must put on the humility which Christ the
Sonne teacheth.

The vertue of humility, is the onely repaire and re-
storer of decayed charity.

Humility teacheth a man how to rule his affections,
and in all his actions to keep a mean.

The Spirit of God delighteth to dwell in the heart
of the humble man, Eras.

If thou intend to build any stately thing, thinke first
upon the foundation of humility.

As lowlinesse of heart maketh a man highly in fa-
vour with God, so meeknesse of words maketh him to
live into the hearts of men.

Humblenesse of minde stirres up affection, augments
benevo-

benevolence, supports good equity, and preserveth in
safety the whole estate of a country.

Men are not in any thing more like unto their Ma-
ker, then in gentlenesse and humility.

Charity and humility purchase immortality.

God dwelleth in heaven: if thou arrogantly lift up
thy selfe unto him, he will flye from thee; but if thou
humble thy selfe before him, he will come downe to
thee. *Augustine.*

Humilitas animi sublimitas Christiani.

*Tri sunt quae radicate nutrant humilitatem, assidu-
itas subjectionis, consideratio propriae fragilitatis, &
consideratio rei melioris.*

Of old Age.

Defin. Old age, the gift of heaven, is the long expence
of many yeares, the exchange of sundry fortunes, and
the schoole of experience.

Sicknesse and old age are the two crouches whereon
life walketh to death, arresting every one to pay the
debt which they owe unto nature, *Theopomp.*

It is a vain thing for him that is old to wish that hee
were young again.

It is a lamentable thing to be old with feare, before
a man come to be old by age.

A gray beard is a certain signe of old age, but not
an assured token of a good wit.

Age ought to keep a strait diet, or else will ensue a
silly life.

Hoary haire is Embassadors of great experience,
Chilo.

As old folk are very suspicious to mistrust every
thing, so are they likewise very credulous to beleieve
any thing.

Youth never runneth well, but when age holdeth
the bridle.

Age

Age rather seeketh food for sustenance, then followeth feasts for surfeits.

The benefit of old age is liberty, *Soph.*

When all things by time decay, knowledge by age increaseth, *Arist.*

Old age enjoyeth all things and wanteth all things, *Democrit.*

In age we ought to make more readinesse to die, then provision to live: for the steel being spent, the knife cannot cut; the Sunne being set, the day cannot rarie; the flower being faine, there is no hope of fruit; and old age being once come, life cannot long endure, *Aurel.*

Those that spend their youth without restraint, would lead their age without controlment.

Beware of old age, for it cometh not alone, *Eccl.*

Every age of man hath end, but old age hath none, *Cicero.*

In youth study to live well, in age to die well; for to die well is to die willingly, *Seneca.*

Old men are young mens presidents.

An old man hath more experience to make a perfect choice, then a young man skill in a happy chance.

Age directeth all his doings by wisdom, but youth doteth upon his own will.

Age having bought wit with pain and perill, foreseeth dangers, and escheweth them.

The difference between an oldman and a young man is this, the one is followed as a friend to others, the other is eschewed as an enemy to himself.

The Brachmans and Gymnosophists made a Law, that none under the age of forty should marry without consent of their Seniors; lest in their choice without skill, the man, in progresse of time, should beginne to loath, or the woman not to love.

10 Old men are often envied for their vertue, but
young men pitied for their vice.

Old men by reason of their age, and weaknesse of
their strength, are subject to sundry imperfections,
and molested with many diseases, *Pacient*.

Gray haire oft times are intangled with love, but
staylesse youth intrapped with lust.

Age is more to be honoured for his wisdom, then
youth commended for his beauty.

The mind of an old man is not mutable, his fancies
are fixed, and his affections not fleeting; he chooseth
without intention to change, and never forgoeth his
choice till death make challenge of his life.

The old Cedar tree is lesse shaken with the wind
then the young bramble; and age far more stayed in
his affairs then youth.

Old men are more meet to give counsell, then sic
to follow wars.

Though young men excell in strength, yet old men
exceed in stedfastnesse.

Though all men are subject to the suddaine stroke
of death, yet old men in nature seeme nearest to their
grave.

Age is a Crown of Glory, wher it is adorned with
righteousnesse; but the dregs of dishonour, when it is
mingled with mischief.

Honourable age consisteth not in the term of yeers,
neither is it measured by the date of many daies; but
by godly wisdom, and an undefiled life.

Age is forgotten, and gray haire are declining steps
of strength.

Age is given to melancholy, and many yeers are
acquainted with many dumps.

Age speaketh by experience, and lieth by still, but
youth leaseth up wit, which is royd of wisdom.

He that will not be satisfied by age, shall be deceived
by youth.

Old

Old age is the forerunner of death.

Age and Time are two things which men may fore-think of, but never prevent.

Men of age fear and foresee that which youth never regardeth.

Old folks oft-times are more greedy of coyn, then carefull to keep a good conscience.

Age may be allowed to gaze at beauties blossomes, but youth must climbe the Tree and enjoy the fruit.

Nature lendeth age authority, but gentleness of heart is the glory of all years.

Children are compared to the spring-time; strip-plings to Summer season; youth to Autumne; and old men to Winter.

An old man ought to remember his age past, and to bethink himself how he hath spent his time; If he find himself faulty, in neglecting such good deeds as he might have done, he ought forthwith to be carefull to spend the remainder of his life in liberality towards the poor.

Old men are commonly covetous, because their getting daies are past.

It is a great shame for an old man to be ignorant in the principles of Religion.

An old man ought to be revered for his gravity, sooner than for his Gray hairs.

If young men had knowledge, and old men strength, the world would become a new Paradise.

A man aged and wise, is worthy of a double reverence.

Infancy is but a foolish simplicity, full of lambra-sons and harms, as it were laid open to a snail for without a shewe.

Youth is an indifferet heat, outrageous, blind, heady, violent and vaine.

Old age is a coldness (of the spirit, &c.)

Onus gravissimum; sed impatientius
 Qui fort, sibi ipse est auctor illius mali:
 Patienter at qui sibi quietem comparat;
 Dum dextere ejus moribus se accommodat,
 Nec ulli solum detrahit molestiam,
 Accersit aliquam sed voluptatem sibi.
 Si navigandum sit quatuor per dies,
 De commentu cura nobis maxima;
 At si in senectam quid licet comparare,
 Non instruemus nos eo viatico.

Of Death.

Defin. Death is taken thre manner of waies; the first
 is the separation of the soule from the body, with the
 dissolution of the body, untill the resurrection: the
 second is death of sin, fith he is said to be dead, which
 lyeth sleeping in sin: the third is eternall death, unto
 which the wicked shall be condemned in the day of
 the generall Judgement.

DDeath is the Law of Nature, the tribute of the
 flesh, the remedy of evils, and the path either to
 heavenly felicity, or eternall misery; *Heracitus*.
 Destiny may be deferred, but can never be pre-
 vented.

An honourable death is to be preferred before an
 infamous life.

That man is very simple that dreadeth death, be-
 cause he feareth thereby to be cut off from the pleasures
 of this life.

Death hath his root from sin, *Aug.*

Death is the end of feare, and beginning of felicity.

There is nothing more certaine then death: nor a-
 ny thing more uncertaine then the houre of death.

No man dieth more willingly then he that hath li-
 ved most honestly.

It is better to die well, then to live wantonly, *Socr.*

Death it self is not so painfull as the feare of death is unpleasant.

Death is the end of all miseries, but infamy is the beginning of all sorrows, *Plut.*

While men seek to prolong their life, they are prevented by some suddaine death.

While we think to shie death, we most earnestly follow death.

What is he that being lusty and young in the morning, can promise himselfe life untill the evening?

Many men desire death in their misery, that cannot abide his presence in the time of their prosperity.

An evill death putteth great doubt of a good life, and a good death partly excuseth an evill life.

The death of evill men is the safety of good men living, *Cicero.*

He that every houre feareth death, can never be possessed of a quiet conscience.

Nothing is more like to death then sleep, who is deaths eldest brother, *Cic.*

There is nothing more common then sudden death, which being considered by the great Philosopher *Demonax*, he therefore warned the Emperour *Adrian*, and such other as lived at their pleasure and ease, in no wise to forget how in a very short moment they should be no more.

Death woundeth deadly, without either dread or dalliance.

Sith death is a thing that cannot be avoided, it ought of all men the lesse to be feared.

By the same way that life goeth, death cometh, *Avel.*

Nature hath given no better thing then death, *Pliny.*

The most profitable thing for the world, is the death of the covetous and evill people.

Death

Death is common to all persons, though to some one way, and to some another.

If we live to die, then we die to live.

All things have an end by death, save only death whose end is unknown.

Death is metaphorically called the end of all flesh, *Arist.*

The last cure of diseases is death.

Death despiseth all riches and glory, and ruleth over all estates alike, *Boetius.*

None need to fear death, save those that have committed so much iniquity, as after death deserves damnation, *Særa.*

Wisdom maketh men to despise death, it ought therefore of all men to be embraced as the best remedy against the feare of death, *Hermes.*

So live and hope, as if thou wouldst die immediately, *Plin.*

Non detinet sapientem mors, quæ propter incertos casus quotidie imminet, & propter brevitatem vite nunquam longè potest abesse.

Tria sunt genera mortis; una mors est peccati, ut quæ a peccato mortis variatur; altera mystica, quæda quæ peccato moritur, & Deo vivit; tertia, quæ civilis vite hujusmodi, Aug.

Of Time.

Defin. Time is a secret and speedy consumer of hours and seasons, older then any thing but the first, and bids the whinger forth and waster of whatsoever is in the world.

There is no sore which in time may not be salved, nor cure which cannot be cured, no fire so great which may not be quenched, no love, liking, fancy, or affection, which in time may not either be repulsed or redressed.

Time

Time is the perfect Herald of truth, *Cic.*

Time is the best Oratour to a resolute mind.

Daily actions are measured by present behaviour.

Time is the Herald that best emblazoneth the conceits of the mind.

Time is the sweet Physician, that alloweth a remedy for every mishap.

Time is the father of mutability, *Solon.*

Time spent without profit, bringeth repentance; and occasion let slip when it might be taken, is counted prodigality.

There is nothing among men so entirely beloved, but it may in time be disliked, nothing so healthfull but it may be diseased, nothing so strong but it may be broken, neither any thing so well kept but it may be corrupted.

Truth is the daughter of time, and there is nothing so secret but the use of many daies will reveale it.

In time the ignorant may become learned, the foolish may be made wise, and the most wildest man may be brought to a modest matron, *Bias.*

The happier our time is, the shorter while is left, *Pliny.*

Say not that the time that our forefathers lived in was better then this present Age.

Vertue and good life make good daies, but abundance of vice corrupteth the time, *Isaac.*

An Oile though it be small, quencheth not the fire; so time, though never so long, is no sure counter for sin.

Nothing is more precious then time, yet nothing less esteemed of, *Bern.*

As a sparkle raked up in cinders will at last begin to glow and manifestly flame; so treachery hid in silence and obscured by time, will at length break forth and cry for revenge.

Whatsoever villany the heart doth think, and the hand

hand effect, in proceſſe of time the worme of conſcience will bewray.

Time draweth wrinkles in a faire face, but addeth freſh colours to a freſh friend.

Things paſt may be repented, but not recalled, *Liv.*

A certaine Philoſopher being demanded, what was the firſt thing needfull to win the love of a woman, answered, Opportunity: being asked what was the ſecond, he answered, Opportunity; and being demanded what was the third, he ſtill answered, Opportunity.

Delayes oftentimes bring to paſſe, that he which ſhould have died, doth kill him which ſhould have lived, *Clem. Alex.*

Procratiſtination in perill is the mother of enſuing miſery.

Time and Patience teach all men to live content.

Take time in thy choice, and be circumſpect in making thy match; for nothing ſo ſoone gluts the ſtomack as ſweet meat, nor ſooner fills the eye then beauty.

Opportunities neglected are maniſeſt tokens of folly.

Time linkeeth an end to the greateſt ſorrow.

Actions meaſured by time, ſeldome prove bitter by Repentance.

Reason oftentimes deſireth execution of a thing, which time will not ſuffer to be done: not for that it is not juſt, but becauſe it is not followed.

Many matters are brought to a good end in time, that cannot preſently be remedied with reaſon.

Time is lifes beſt Counſellor, *Ariſt.*

Time is the beſt Governour of Counſels.

Time trieth what a man is; for no man is ſo deep a diſſembler, but that at one time or other he ſhall be eaſily perceived.

Time

Time is the inventor of novelties, and a certaine register of things ancient, *Marc. Aur.*

Time maketh some to be men, which have but childish conditions.

Times daily alter, and mens minds doe often change.

A little benefit is great profit, if it be bestowed in due time, *Curtius.*

Time is so swift of foot, that being once past he can never be overtaken.

The forelocks of Time are the deciders of many doubts.

Time in his swift pace mocketh men for their slownesse.

Non est, crede mihi, sapientis dicere, Vivam :

Sera nimis vita est crassina, vive bodie.

Omnia tempus edax depascitur, omnia carpit,

Omnia sede movet, nec sinit esse diu.

Of the World.

Defin. This word world, called in Greek *Kosmos*, signifieth as much as ornament, or a well disposed order of things.

HE that cleaveth to the customes of the World, forsaketh God.

Cicero and the *Stoicks* were of opinion, that the World was wisely governed by the gods, who have care of mortall things.

The world is vain, and worldly joyes do fade:

But heaven alone for godly minds is made.

He that trusteth to the World, is sure to be deceived, *Archim.*

The disordinate desire of the goods of the world, begetteth self-love.

Our honours and our bodily delights are worldly poysons to infect our souls.

The

The world seducth the eye with variety of objects, the sent with sweet confessions, the tast with delicious dainties, the touch with soft flesh; precious clothings, and all the inventions of vanity.

He that mortifieth his naturall passions, is seldome overcome with worldly impressions.

No man that loveth the world, can keep a good conscience long uncorrupted.

The worldly man burning in heat of fire, is ravished with the thought of revenge, enraged with the desire of dignity; briefly, never his own till he leave the world.

This world, though never so well beloved, cannot last alwaies.

This World is the chain which fettereth men to the Devill, but repentance is the hand which liffeth men up to God.

This world is but the pleasure of an houre, and the sorrow of many daies, *Plato.*

The world is an enemy to those whom it hath made happy, *Aug.*

The world is our prison, and to live to the world is the life of death.

The delights of this world are like bubbles in the water, which are soon raised, and suddainly laid.

The world hateth contemplation, because contemplation discovereth the treasons and deceits of the world, *Erasm.*

We may use the world, but if we delight in it, we break the love we should bear to him that created it.

Man hath neither perfect rest or joy in this world, neither possesseth he alwaies his own desire.

He that loveth the world, hath incessant travell, but he that hateth it hath rest.

The world hath so many sundry changes in her variety, that she leadeth all men wandering in unstedfastnesse.

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He which seeketh pleasures from the world, followeth a shadow, which when he thinketh he is surest of, it vanisheth away, and turneth to nothing, *Servat.*

The world, the flesh, and the Devill, are three enemies that continually fight against us, and we have great need to defend us from them.

The vanities of this world bewitch the minds of many men.

God created this World a place of pleasure and reward; wherefore such as suffer in it adversity, shall in another world be recompenced with joy, *Hermes.*

He which delighteth in this world, must either lack what he desireth, or else lose what he hath won with great pain.

He that is enamoured of the world, is like one that entrencheth in the Sea; for if he escape perils, men will say he is fortunate, but if he perishe, they will say, he is wilfully deceived.

He that fixeth his mind wholly upon the World, loseth his soule; but he that desireth the safety of his soule, little or nothing regardeth the World.

After the old Chaos was brought into forme, the Poets saie that the World was divided into foure Ages; the first was the Golden Age, the second was the Silver Age, the third the Brzen Age, and the fourth the Iron Age: all which may be more largely read of in the first book of *Ovids Metamorphosis.*

The World in foure Ages thereof may be compared unto the four seasons of the year: the first resembling the Spring time, the second Summer, the third Autumne, and the fourth Winter, *Plutarch.*

He that yeeldeth himself to the World, ought to dispose himself to three things which he cannot avoid; First, to poverty, for he shall never attain to the riches that he desireth; Secondly, to suffer great pain and trouble; Thirdly, to much business without expedience, *Solon.*

Mundus

Mundus regitur numine deorum, estque quasi communis urbs, & civitas omnium, Cicero.

Mundus magnus homo, homo parvus mundus esse dicitur.

Of Beginning.

Defin. *Beginning is the first appearance of any thing; and there is nothing without beginning, but only that Almighty power, which first created all things of nothing.*

EVill beginnings have most commonly wretched endings.

In every thing, the greatest beauty is to make the beginning plausible and good.

It is better in the beginning to prevent, then in the exigent to work revenge.

That thing never seemeth false that doth begin with truth.

The Preface in the beginning makes the whole Book the better to be conceived.

Nature it cometh the beginning of all things, death the end, *Quintil.*

To begin in truth, and continue in goodnesse, is to get praise on earth, and glory in heaven.

The beginning of superstition, was the subtilty of Satan; the beginning of true Religion, the service of God.

There is nothing wisely begun, if the end be not providently thought upon.

Infants begin life with tears, continue it with travells, and end it with impatience.

A foolish man beginneth many things, and endeth nothing.

The beginning of things is in our own power, but the end thereof resteth at Gods disposing, *Stoicism.*

Never

Never attempt any wicked beginning in hope of a good ending.

The most glorious and mighty beginner is God, who in the beginning created the world of nothing.

Small faults not hindred in the beginning, amount to mighty errors ere they be.

A work well begun is halfe done.

In all works the beginning is the easiest, and the end most hard to attain.

The beginning, the mean, and the end, is a legacy which every one enjoyeth.

Sudden changes have no beginning.

Nothing is more ancient then beginning.

That which is between the beginning and the end is short, Greg.

The feare of God is the beginning of wisdom, Sirach.

The beginnings of all things are small, but gather strength in continuance.

The beginning once knowne, with more ease the event is understood.

Begin nothing before thou first call for help of God; for God, whose power is in all things, giveth most prosperous furtherance, and happy successe, unto all such acts as we do begin in his name.

Take good advisement ere thou begin any thing, but being once begun, bee carefull speedily to dispatch it.

He that preventeth an evill before it begin, hath more cause to rejoyce then to repent.

Take good heed at the beginning to what thou grantest, for after one inconvenience another will follow.

Begin to end, and ending so begin.

As entrance to good life be end of sin.

Principiū abſta 3. ſerā medicina paratur.

Cū mala per longas inuoluerē moras.

Principiū nulla eſt arigo, nam ex principiis oriuntur omnia, ipſam autem nulla ex re alia naſci poteſt.

Of Ending.

Defin. The end is that whereto all things are created by God, which is the glory of his name, and ſalvation of his elect; albeit the order which he obſerveth, the cauſe, reaſon, and neceſſity of them are hid in his ſecret counſell, and cannot be comprehended by the ſenſe of man.

THe end of this world is a good mans meditation, for by thinking thereon he preventeth ſinne, *Baſil.*

The end of trouble bringeth joy, and the end of a good life everlaſting felicity.

What thing ſoever in this world hath a beginning, muſt certainly in this world have alſo an ending.

The laſt day hath not the leaſt diſtreſſe.

Felicity is the end and aime of our worldly actions, which may in this life be deſcribed in ſhadows; but never truly attained but in heaven onely.

Nothing is done, but it is done to ſome end, *A- riſtotele.*

The end of labour is reſt, and the end of fooliſh love repentance.

The end is not onely the laſt, but the beſt of every thing, *Chriſt.*

The end of every thing is doubtfull, *Ouid.*

The end of warre is a juſt Judge, *Livie.*

As there is no end of the joys of the bleſſed, ſo there is no end of the torments of the wicked, *Greg.*

The end we hope for is ever leſſe then our hopes.

What was doubtfull in the beginning is made certain by the end thereof,

Seeing

Seeing the event of things does not answer to our
wills, we ought to apply our wills to the end of them;
Arist.

The end of a dissolute life, is most commonly a de-
sperate death, *Bion.*

Our life is given to use and to possesse, but the end
is most uncertain and doubtfull.

The end of sorrow is the beginning of joy.

At the end of the work the cunning of the work-man
is made manifest.

Good respect to the end, preserveth both body and
soule in safety.

Before any fact be by man committed, the end there-
of is first in cogitation.

Many things seem good in the beginning, which
prove bad in the end.

Exitus acta probat, careat successibus opto,

Quisquam ab eventu facta notanda putat.

*Multa laudantur in principio, sed qui ad finem perse-
verat beatus est.*

Of Day or Light

Delex. The word Dies, which signifieth a day, is so
called, quod sit divini operis. It is Gods faire crea-
ture, and the chearfull comfort of man, who by his
word made the light himself so beautifull it is the
worlds end.

Those children which are born betweene the foure
and twenty houres of midnight and midnight, with
the Romanes are said to be born in one day.

Numa Pompilius, as he divided the year into months,
so he divided the moneth into dayes, and called them
Festus, *Profestus*, and *Intercisus*; the first dedicated to
the gods, the next to men for the dispatching of their
businessse; the last as common for their gods as
men.

A day naturall hath twenty and foure houres, a day artificiall hath twelve houres.

The day beginneth with the Ægyptians at Sun-setting, and with the Persians at Sun-rising.

The Athenians account all the time from the setting of the Sunne to the setting of the Sunne again but one day.

The Babylonians count their day from the Sun-rising in the morning, till the Sun-rising the next.

The Umbrians, an ancient people in Italy, account their day from Noon-tide till Noon-tide the next day following.

The wicked and evil living man, loveth darknesse, and hateth the light.

One day taketh from us the credit that another hath given us, and the last must make reckoning of all the rest past.

By dayly experience we waxe wiser and wiser.

He that refuseth to amend his life to day, may happen to be dead ere to morrow.

Let no day be spent without some remembrance how thou hast bestowed thy time.

Vespasian thought that day lost, wherein he had not gotten a friend.

Of all numbers, we cannot skill to number our dayes: we can number our sheepe, our oxen, and our coyn, but we think our days are infinite, and therefore we cannot number them.

One day the valiant brood

Of Fabius sent to fight:

Thus sent, one day did see

Them nobly dead ere night.

The Romans called *Jupiter Diespiter*, which signifieth the father of the day, or light.

Light is sometimes taken for day, and darknesse for night.

No

No day commeth to man, wherein he hath not some cause of sorrow, *Quintil.*

The entrance of adolescence is the end of infancy, mans estate the death of youth, and the morrow dayes birth the overthrow of this dayes pride.

Light is the Queen of the eyes, *Aug.*

God in the beginning made two great lights, one for the day, another for the night.

Day is the Image of life, night of death.

The pleasure of the day, is the Sunne, called of the Philosophers, the golden eye, and heart of heaven.

The light of learning is the day of the minde, *August.*

Every day that passeth, is not to be thought as the last, but that it may be the last, *Senec.*

The Sun melteth waxe, and hardneth clay.

Abbreviare dies poteris, producere nunquam.

Abbreviare tuum est, sed prolongare Tonantis.

Optima quaque dies miseris mortalibus avi

Prima fugit, subeunt morbi, tristisque senectus,

Et labor, & dura rapit inclementia mortis.

Of Night.

Defin. Night or darknesse is the time of rest and peace after labours, being commonly that part of the day naturall, in which the Sun is hidden from us, clearing the Antipodes.

The longer the night is in coming, the more it is desired of the oppressed, yet no sooner seeme then wisht to be departed.

Night is the benefit of Nature, and made for mans rest, *Leviu.*

Suspicion and feare are nights companions.

Darknesse is not evill, but in comparison of the light, *August.*

Every light hath his shadow, and every shadow

of night a succeeding morning.

The darknesse of our vertues, and not of our eyes is to be feared, *August.*

It is not darknesse, but absence of the light that maketh night.

Darknesse cannot be seen, *Aug.*

The breath we breathe in the morning, is often stopt and vanished before night.

Night followeth day, as a shadow followeth a body, *Arist.*

This our life is as it were night.

Night is more comfortable to the miserable then the day.

Night which is the Nurse of ease, is the mother of unquiet thoughts.

Night, which is all silence, heares all the complaints of the afflicted.

The deeds of the night are knowne to the day, neither hath light to doe with darknesse.

Night is warres enemy; yet it is the onely finder out of the martiall stratagems.

A dark night and a dead resolution, begets cause of the dayes lamentation.

Night is the cloak to cover sinne, and the armour of the unjust man, *Theophr.*

Night begets rest, and rest is the refreshing of tyred spirits.

What ever is over-wearied by the dayes exercise, is as it were new borne by the nights rest and quiet, *Tully.*

Night and sinne hold affinity, and joyntly ayde each other.

It is impossible to weare out the day in travell, if some part of the night be not spent in rest.

*Vt jugulent homines surgunt de nocte latrones,
Vt tripsum servus non expergiscas? Horat.*

Interi-

Interiores tenebrae carnis mensis, exteriores infernae.

Of Wickednesse.

Defin. wickednesse is any sinne, vice, or evill committed or imagined in the whole course of our lives, and the meane by which we lose Gods favour, and expose our selves to the danger of Hell fire.

THe prosperity of evill men is the calamity of the good.

When wicked men rejoyce, it is a sign of some tempest approaching.

It is the corruption of the good, to keep company with the evill.

Rejoyce as often as thou art despised of evill men, and perswade thy self, that their opinion of thee is most perfect praise.

All men are more hasty then good men be forward, in prosecuting their purpose.

He that worketh wickednesse by another, is guilty of the fact committed himself, *Bias*.

It is better to destroy the wickednesse in selfe, then the wicked man.

Unexperienced evils doe hurt most.

The remembrance of evill things is to be observed by the contemplation of good matters.

Philip King of Macedon assembled together the most wicked persons, and furthest from correction of all his subjects, and put them into a Town which he builded of purpose, calling it *Panepolls*, The City of wicked persons.

Continuance in evill doth in it selfe increase evill, *S. P. S.*

A wicked life is the death of the soule, *Chrys.*

Who can be more unfortunate, then he which of necessity will needs be evill?

Whosoever he be that spareth to punish the wicked,

ed, doth thereby much harm to the good, *Aaether.*

It is a praise to the godly to be dispraised of the wicked, and it is likewise a dispraise to be praised of them.

Sinne blindeth the eyes of the wicked, but punishment opens them, *Greg.*

The wicked man is dayly drawn to punishment, and is ignorant thereof.

The minde of an ill disposed person, is more unstable then the superficies of the water.

When wicked men be in the midst of all their jollity, then some misfortune comes knocking at the doore.

When the evill man would seeme to be good, then he is worst of all.

He is evill that doth willingly associate himself with wicked men.

Wicked men are the devils shadows.

Virtue is health, but vice is sicknesse, *Plato.*

The wicked man attempteth things impossible, *Arist.*

The wicked man is ever in feare, *Plato.*

He wrongeth the good; that spareth the wicked.

A good sentence proceeding from a wicked mans mouth, loseth his grace.

The progeny of the wicked, although it be not wholly infected, yet it will savour something of the fathers filthinesse.

As vertue is a garment of honour, so wickednesse is a robe of shame.

Cursed is that man that knoweth not to bee a man, but by his wickednesse is farre otherwise then he should be.

He that intendeth not to doe good, should refraine from doing evill; but it is counted evill if we refrain to doe good.

Pur-

Pacific thing own wickednesse; than peace of others finnes.

The wicked man, in a monstrous kinde of pride never heard of before, glorieth and boasteth of his evill deeds.

When a man doth subject himself to the wicked affections of his own minde, he doth weaken and cut in sunder the strings of understanding, *Cicero*.

Wicked counsell is most hurtfull to the giver.

In good things nothing is either wanting or superfluous: which made the Pythagorians say, That wickednesse could not be comprehended, but godlinesse might.

The wayes to wickednesse are many, plain and common; but to goodnesse are not many, but one, and that same is hard to finde, because it is but little trodden.

Non ob ea solum incommoda qua eveniunt improbia fugienda est improbitas: sed multa etiam magis, quod cuius in animo versatur, nunquam finit cum respirare, nunquam requiescere.

Si impietas improbe voluta quippiam est, quamvis occulte fecerit, nunquam tamen confidet id fore semper occultum: plerumque enim improborum facta primo suspicio insequitur: deinde sermo atque fama: tam accusatorem juuex, multi etiam se iudicant, *Cicero*.

Of Infamy

Defin. Infamy is the livery of bad desert in this world, and that which for our malignities and evill doing staineth our names, and our successions, with a perpetuall disgrace, through the report of our misdeeds and unjust attempts.

Shame and dishonour are to the greatest preventers of mishap.

Infamy galleth unto dishonour, and liveth after death.

M 5

Infam.

Infamy and shame are inseparable sequels of Adultery.

That man is very wicked and unhappy, whose life the people lament, and at whose death they rejoyce, *Solon.*

There is no greater infamy, then to be lavish in promise, and slack in performance.

Begging is a shamefull course, and to steale is a great blot of dishonour.

He that hath born saile in the tempest of shame, may ever after make a sport of the shipwrack of his good name.

Infamy is so deep a colour, that it will hardly be washed off with oblivion.

Such as seek to climb by private sinne, shall fall with open shame.

They that cover to swimme in vice, shall sink in vanity, *Crates.*

Greater is the shame to be accounted an Harlot, then the praise to be esteemed amiable.

The infamy of man is immortall, *Plato.*

It were great infamy to the person, and no small offence to the Common-wealth, to behold a man basely toying that deserveth to govern, and to see him govern that deserveth to goe to plough.

Shame is the end of treachery, and dishonour ever fore-runs repentance.

What is once spotted with infamy, can hardly be worn out with time, *Arcel.*

When the string is broken, it is hard to hit the white; and when a mans credit is called in question, perswasions can little prevaile.

An honourable man should never die, and an infamous man deserveth not to live.

The infamous man is onely miserable; for good men will not beleeye him, bad will not obey him,

no man accompany him, and few besistend him.

As beauty adorneth wealth, maineaieth honour and countenance, so infamy woundeth all.

The occasions and greatnesse of infamy, are better untried then known.

The tongue is the readiest instrument of detraction, and slander.

Every inferiour doth account that thing infamous, wherein he seeth his superiour offend.

It is infamy to seek praise by counterfeite vertue.

It is infamy to dispraise him that deserveth well; because he is poore; and to commend the unworthy, because he is rich.

He that by infamy slandereth his friend, is most monstrous.

To be praised of wicked men, is as great infamy as to be praised for wicked doings.

Pride is the cause of hatred, and sloth of infamy.

The life of a noted infamous man is death.

Cicero inveying against Cataline, saith, Thy naughty and infamous life hath so obscured the glory of thy predecessors, that although they have been famous, yet by thee they will come to oblivion.

If a mans good name be not polluted, although he have nothing else, yet it stands him in more stead then the possession of very great riches.

Emori præstat per virtutem, quam per dedecus vivere, Cicero.

Quis bonorem, quis gloriam, quis laudem, quis ullum decus tam unquam expetit, quam ignominiam, infamiam, contumeliam, dedecus fugiat? Cicero.

Of Dishonesty.

Defin. Dishonesty is an act which ingendres its owne torment, for from the very instant wherein it is committed, and with the continuall remembrance thereof, it filleth the soule of the malefactor with shame and confusion.

He that is disposed to mischiefe, will never want
Excuses.

Dishonesty ruinate both fame and fortune.

Shame is the hand-maid to dishonest attempts,
Erastes.

The insatiate appetite of gluttony, doth obscure the
interiour vertues of the minde.

He that feares not the halter will hardly become
true, and they that care not for suspects are seldome
honest.

It is dishonest victory that is gotten by the spoile of
a mans own Countrey, *Cicero.*

There never riseth contention in a Common-
wealth, but by such men as would live without all ho-
nest order.

The evill inclination of men, may for a time be dis-
sembled, but being once at liberty, they cannot
cloak it.

Many times the wicked bear envy unto the good, not
because the vertuous suffer them to doe well, but for
that they will not consent with them to doe evil.

Many be so malicious and perverse, that they take
more delight to doe evil to others, then to receive a be-
nefit unto themselves.

If he be evill that giveth evill counsell, more vile he
is that executeth the same.

Nothing is profitable which is dishonest, *Tully.*

Then mischiefe is at the full ripenesse, when as dis-
honest things be not onely delightfull in hearing, but
also most pleasant in practice; and there is no remedy
so be hoped for, where common vices are accounted
vertues.

A man given to dishonesty, can neither be friend to
himself, nor trusty to another.

The overthrow of a Common-wealth is the disho-
nesty of the Rulers.

Disho-

272
Dishonesty is the serpent of the soule, which spoileth men of their ornaments and heavenly apparell.

All things are tolerable, save those things which are dishonest.

Calistes the Harlot said she excelled *Socrates*, because when she was disposed she could draw his Auditors from him: No marvaile saith he, for thou allurest them to dishonesty, to which the way is ready; but I exhort them to vertue, whose way is hard to find.

Honesty is joynd with misery, dishonesty with all kind of worldly felicity; but the misery which we suffer for honesty, shall be turned to everlasting comfort; and that felicity gotten by dishonesty, shall be changed into perpetuall torment.

Sapē dispiter neglectus

Incesta addidit integrum:

Rare antecedentem scelerum

Deseruit pede pœna claudo, Horace.

Disce bonas artes, moneo, Romana iuventus.

Sit procul omne nefas: ut ameris, amabilis esto.

Of Vices in generall.

Defin. Vice is an inequality and jarring of manners, proceeding from mans naturall inclination to pleasures and naughty desires.

A Man seldome repenteth his silence, but he is often sorrowfull for his hasty speeches.

He that is rooted in sin will hardly be by good counsell reformed.

Who doubts of God with *Protagoras*, is an Infidel; who denieth God with *Diagoras*, is an Epicure and a Devill.

Consent and sin are both of one kind.

Vice is the habitude of sin, but sin is the act of blinde.

He that pampers his flesh doth nourish many worms,
Democritus. Excessive

Excessive sleep is found the bodie so.

Lust bringeth short life, prodigality wretched life, & perseverance in sinne eternall damnation.

As by nature some men are more inclined to sickness then other some, so one mans mind is more prone then anothers to unrighteousnesse.

The sickness of old age is avarice, the errors of youth inconstancy, *Theop.*

A most horrible and damnable offence is that to be judged, whose revenge belongeth unto God, *Aug.*

Craft putteth on him the habit of policy, malice the shape of courage, rashnesse the title of valour, lewdnes the image of pleasure, thus dissembled vices seem greater vertues.

Where elders are dissolute and past gravity, there the younger sort are shamelesse and past grace.

Every vice fighteth against nature.

Vice ruleth where gold raigneth, *Greg.*

We ought not to hate the man, but his vices, *Aug.*

There are more vices then vertues, *Greg.*

Riches gotten with craft, are commonly lost with shame.

Folly in youth, and negligence in age, breeds at length woe to both; the one ending in sorrowfull grief, the other in lamentable misery.

Where youth is void of exercise, there age is void of honesty.

Flattery and sophting great men in their humours, getteth more coin then true speeches can get credit, *Sir.*

Fair faces have gotten foul vices, straight persons crooked manners, and good complexions bad conditions.

A merry mind doth commonly shew a gentle nature, where a fowre countenance is a manifest sign of a froward disposition.

So.

Sobriety without collennesse is commendable, and
mirth with modesty delectable.

Every vice hath a cloak, and creepeth in under the
name of vertue.

We ought to have an especiall care, lest those vices
deceive us which bear a shew of vertue.

Craft oft times accompanieth policy, too much su-
sticity Temperance, Pride a resolute Minde, Prodigal-
ity Liberality, Fortitude Temerity, and Religion Su-
perstition.

What Nation doth not love gentlenesse, thankful-
nesse, and other commendable parts in a man? Contra-
rily, who doth not hate a proud, disdainfull, dishonest,
and unthankfull person?

*Cum fateamur satis magnum vim esse in vitiis ad mi-
seram vitam, fatendum est etiam eandem vim in virtute
esse ad beatam vitam; contrariorum enim contraria sunt
consequentia.*

*Qui voluptatibus ducuntur, & se vitiorum illecebris
& cupiditatum lenociniis dediderunt, missos faciant ho-
nores, nec attingant Rempublicam, patiantur viros fortes
labore, se otio suo perfusi, Cicero.*

Of Ingratitude.

Defin. *Ingratitude is that which maketh men impudent,
so that they dare joyn together, to hurt those which
have been their best friends, and them to whom they
are bound, both by blood, nature, and benefits.*

Ingratitude challengeth revenge by custome, and is a
vice most hatefull before God and man.

Ingratitude for great benefits maketh men to de-
spair of recompence, and of faithfull friends causeth
them to become mortall foes.

Impudency is the companion of that monster in-
gratitude, *Stobaeus.*

He is unthankfull that being pardoned sineth again.

There

There can be no greater injury offered to a free mind and a bashfull face, then to be called unthankfull; such such reproaches sink most deeply into the reputation of honour.

Ingratitude springeth either from covetousnesse or suspect, *Theophrast*.

It is a shamefull and unthankfull part, alwaies to crave, and never to give, *Marc*.

Princes rewarding nothing, purchase nothing; and desert being neglected, courage will be unwilling to attempt.

Benefits well bestowed establish a Kingdome, but service unrewarded weakeneth it, *Archim*.

The nature of man is ambitious, unthankfull, suspicious, not knowing rightly how to use his friends, or with what regard to recompence his well-willers for their benefits bestowed.

Tis better to be borne foolish, then to understand how to be unthankfull.

Ingratitude loseth all things in himself, in forgetting all duties to his friend.

To doe good to an unthankfull body, is to sow corne on the sand.

Two contraries give light one to the other, and ingratitude and thankfulness are best discerned one by the other.

There is no affection among men so firmly placed, but through unthankfull dealing it may be changed to hatred, *Ris*.

Two heads upon one body, is a monstrous sight; but one unthankfull heart in a bosome, is more odious to behold, *Ris*.

There cannot be a greater occasion of hatred, then to repay good turns with unthankfull dealing.

An ungratefull Common-wealth, which hath banished men of true desert, finding their hindrance by their

their absence, too late repenteth, *Lactantius*.

Nothing waxeth sooner old then a good turn or benefit, *Diog.*

An unthankfull man is compared to a vessell bored full of holes, *Lucianus*.

Old kindnesse sleepeeth, and all men are unthankfull, *Pindarus*.

The ungratefull man through his impudency is driven to all villany and mischief, and maketh himself a slave, *Xenophon*.

Plato called *Aristotle* a Mule, for his ingratitude, *Ælianus*.

The unthankfull man hath ever been accounted a more dangerous buyer then the debtor, *Cognet*.

The ungratefull man is of worse condition then the Serpent, which hath venome to annoy others, but not himself.

'Tis better never to receive a benefit, then to be unthankfull for it.

Thankfulnesse doth consist in Truth and Justice, Truth doth acknowledge what is received, and Justice doth render one good turne for another, *Stobæus*.

He is unthankfull, with whom a benefit perisheth, he is more ungratefull which will forget the same, but he is most ungratefull, that rendreth evill for the good he hath received, *Bias*.

He which receiveth a benefit, should not only remember but requite the same liberally and fruitfully; according to the nature of the earth, which rendreth more fruit then it receiveth seed, *Quint.*

The Egyptians of all vices most abhorred ingratitude, in w^{ch} (as *Tully* saith) all wickednesse is contained.

If we be naturally inclined to do good to them of whom we conceive good hope, how much more are we bound to those, at whose hands we have already received a good turne? *Seneca*.

Thou

Thou canst not call a man by a worse name, then to say he is an unthankfull person.

Plutarch interpreteth *Pythagoras* Symbole, of not receiving of swallows, that a man ought to shun unthankfull people.

Seneca among the praises which he gave unto *Agesilays*, reputeth it a part of injustice, not onely not to acknowledge a good turn, but also if more be not rendered then hath been received.

Whosoever receiveth a benefit selleth his own liberty, as who would say that he made himself subject to render the like.

The Laws of Athens, Persia, and Macedonia, condemned the unthankfull person to death.

Lycurgus esteemed it a most monstrous ingratitude not to acknowledge a benefit.

In the old time Liberties and Franchises for ingratitude were revoked.

An ungratefull person cannot be of a noble mind, nor yet just, *Socrates*.

A man ought to remember himself how often he hath received courtesie and pleasure.

Every gentle nature quickly pardoneth all injuries, except ingratitude, which it hardly forgetteth.

Ingratitude was the cause of the sin and death of man.

No mans life is void of ingratitude.

The life of the ignorant is unthankfull, wavering, and unstayd in things present, through the desire of things to come, *Seneca*.

Impudency and ingratitude are companions.

All humane things grow old and come to the end of their time, except ingratitude; for the greater the increase of mortall men is, the more doth ingratitude augment, *Plat.*

We shall avoid this shamefull vice of ingratitude, if we

we esteem the benefit which we receive of another greater then it is, and contrariwise repate that lesse then it is which we give.

The unworthier he is that receiveth the benefit, the more is he to be commended from whom it cometh.

Est aliqua ingrato meritum exprobrare voluptas.

Ingratus, qui beneficium accepisse se negat. quod accepit; ingratus qui id dissimulat; rursus ingratus qui non reddit; at omnium ingratisissimus est, qui oblitus est.

Of Pride.

Defin. Pride is an unreasonable desire to enjoy honours, estates, and great places: it is a vice of extesse, and contrary to Modesty, which is a part of Temperance.

HE that bruisheth the Olive-tree with hard Iron, free out no oyle, but water; and he that pricketh a proud heart with perswasion, draweth out onely hate and eney.

It is impossible that to a man of much pride, fortune should be too long friendly.

It chanceth oftentimes to proud men, that in their greatest jollity, and when they think their honour spun and woven, then their estate with the web of their life in one moment is suddenly broken.

Ambitious men can never be good Counsellors to Princes.

The desire of having more, is a vice common to a Prince, and great Lords, by reason of ambition and desire to rule, bringing forth in them oftentimes an unsatiable cruelty and beastly nature, *Plut.*

Pride is the cause of the corruption and transgression of mans nature.

Pride causeth that work to become wicked, which of it selfe is good; so that humble submission is better then the proud boasting of our deeds; which causeth

a proud

a proud man oftentimes to fall into more detestable
 woes then he was in before, *Plut.*

It is naturall to proud men to delight themselves,
 and to see their whole minds upon vaine desires.

Men that have their thoughts high, and their estates
 low, live alwaies a pensive and discontented life.

Pride should of young men be carefully avoided,
 of old men utterly disdained, and of all men suspected
 and feared, *Sec.*

Pride hath two steps, the lowest bloud, and the
 highest envy.

Pride eateth gold, and drinketh bloud, and climeth
 so high by other mens heads, that he breaketh his own
 neck.

It is better to live in low content, then in high in-
 famy; and more precious is want with honesty, then
 wealth with discredit.

Aspiring pride is like a vapour, which ascendeth
 high, and presently vanisheth away in smock, *Plut.*

A proud heart in a begger, is like a great fire in a
 small Cottage, which not onely warmeth the house,
 but burneth all that is in it.

The spring of pride is lying, as truth is of humility,
Philo.

Men that beare great shapes and large shadows, and
 have not good nor honest minds, are like the portrai-
 ture of *Hercules* drawne upon the sands.

The more beauty the more pride, and the more
 pride the more preciseness.

Ambition is the ground of all evils, *Tam.*

Pride is a Serpent, which slyly insinuateth her selfe
 into the minds of men.

Exalt one of base stock to high degree, and no man
 living will sooner prove proud then he.

An ambitious body will go far out of the right way,
 to attain to the height which his heart desireth, *J.P.P.*

hoope

Pride

Pride is the mother of Superstition.
The proud man seeking to repress another man,
in stead of superiority attaineth indignity.

The proud man is forsaken of God; being forsaken,
he groweth resolute in impiety, and after purchaseth a
just punishment for his presuming sin, *Plato*.

A proud man is compared to a ship without a Pilot,
tossed up and downe upon the Seas, by winds and
tempest, *Aug*.

The Son of *Agassius* wrote unto King Philip, who
much gloried in some of his victories, that if he mea-
sured his shadow, he should find it no greater after the
victory then it was before.

King *Levi* the eleventh was wont to say, when
Pride was on her Saddle, mischief and shame was on
the Grupper.

Pride, Envie, and impatience, are the three capitall
enemies of mans constancy, *Aug*.

Pride is alwaies accompanied with Folly, Audacity,
Rashnesse, and Impudency, and with Solitarinesse, as if
one would say, that the proud man is abandoned of all
the World, ever attributing to himself that which is
not, having much more bragging then matter of worth,
Plato.

Pride did first spring from too much abundance of
wealth, *Antist*.

Chrysippus, to raise an opinion of knowledge to
himself, would set forth those books in his own name,
(a fault common in our age) which were wholly writ-
ten by other men.

The proud boasting man doth saie things to be,
which indeed are not, or maketh them appear greater
then they are, &c.

Pride is the mother of envie, which if char and be
able to suppress, the daughter will be loone suppli-
ed, *Aug*.

Husband-

Husband-men thinke better of those eares of Corne which bow downe and wax crooked, then those which grow straight, because they suppose to find more store of grain in them: then in the other.

Socrates, when he saw that *Alcibiades* waxed proud, because of his great possessions, shewed him the Map of all the World, and asked him whether he knew which were his Lands in the territory of Athens: who answered, They were not described there. How is it then (quoth he) that thou braggest of that which is no part of the world?

It is the property of proud men, to delight in their owne foolish inventions.

He that knoweth himself best, esteemeth himselfe least. *Plato*.

The glory of the proud man is soone turned to infamy. *Sallust*.

The proud man thinketh no man can be humble. *Chrysost*.

Antiochus had that admiration of himself, that he thought he was able to saile on the earth, and go on the Seas.

Pompey could abide no equall, and *Cesar* could suffer no superiour.

It is a hard matter for a rich man not to be proud.

If a proud rich man may scarcely be endured, who can away with a poore man that is proud?

The proud man resembleth the Fisher-man in *Theophrastus*, who satisfied his hunger with dreams of Gold.

The pride of unquiet and moving spirits, never content themselves in their vocations. *Perdicius*.

Athenipectas told the Athenians, that unless they banished him and *Aristides* they could never be quiet.

Perdicius tunc ubi nocuerunt secula, postquam
ambitus et lumen, et opus metumda facillius,

Transverso mentem dubiam torrente tulerunt.

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In rebus prosperis, et ad vitia non infirmam sum-
tibus, superbia magnopere est fugienda: nam in aduer-
sus res, sic secundum immoderate ferre letitiae est,
Cicero.

Of Prodigality.

Defin. Prodigality is the excesse of liberality, which
comming to extremity, proves most wasteful, wasting
vertues faster then substances, and substance faster
then any vertue can get it.

Prodigality without care, wasteth that which diligent
labour hath purchased.

Prodigality is called the fire of the mind, which is
impatient in heat, that it ceaseth not while any matter
combustible is present, to burne necessary things into
dust and cinders, *Pliny*.

Where prodigality and covetousnesse are, there all
kind of vices raigne with all licence in that soule,
Theop.

Prodigality stirreth up evill wars, and scditions in-
juries, to the end that her humour may be fed; fishing
in all troubled waters, that she may have wherewith to
maintaine her prodigall expences.

Excesse of apparell is an argument of the Inconstant
ey of the soule, and rather wherewith the eyes of the be-
holders to wicked desires, then to any honest thoughts,
Eras.

Deck not thy selfe with curious wrought Tapestrie,
and faire painted Pictures, but with temperance and
honesty, *Epist.*

Poverty followeth superfluous expences.

Prodigality maketh youth a Tyrant in his owne es-
tate, a destroyer of his owne wealth, and a corrosive
to his owne friends.

To spend much without getting, to lay out all with-
out

our reckoning, and to give all without considering, are
the chiefest effects of a prodigall mind.

He that giveth beyond his power is prodigall, he
that giveth in measure is liberall, he that giveth no-
thing at all is a niggard.

Prodigality is a speciall signe of incontinency, *Mare.*

He that is superfluous in his diet, sumptuous in ap-
parell, and lavish of his tongue, is a Cooks hope, a
Taylors thrift, and the son of repentance.

The end of much expence is great griefe.

Straton Pydamis could in no wise abide that any
one should go beyond him in prodigall expences;
whereupon arose a great contention betwixt *Nicoles*
Ciprius and him, whilst the one did what he could to
exceed the other, *Theop.*

Who spends before he thrive, will beg before he
thinks.

Riches lavishly spent breed grief to our hearts, sor-
row to our friends, and misery to our heires.

A proud Bye, an open Purse, a light Wife, breeds
mischief to the first, misery to the second, and horns
to the third.

What is gotten with care, ought to be kept with
wisdome.

Prodigality is a dissolution, or too much loosing of
virtue, *Zeno.*

An unthrift is known by foure things; by the com-
pany he keepeth, by the Taverns he haunteth, by the
Harlots he cherisheth, and the expence he useth.

As excess in meats breeds surter, in drink drunken-
nesse, in discourse ignorance; so in gifts excess pro-
duceth prodigality.

It is better to be hated for having much, then to be
pitied for spending all, *Blas.*

Prodigality consisteth not in the quantity of what

Defin. Gaming is a stealing away of time, abusing our understanding in vain things without any profit.

Chilon, being sent from Lacedemonia to Corinth in Embassage, to intreat a peace between them, and finding the Noble men playing at dice, returned back again without delivering his message; saying, that he would not stain the glory of the Spartans with so great ignominy, as to joyne in society with Dice-players.

Players at Dice, by the Councell of Constantinople under *Justinian*, were punished with excommunication.

Alphonse, Son of *Bertrando* King of Spaine, straitly commanded, that all Knights should presume to play at Dice or Cards for any money, or give his consent to any such play in his house, upon pain of forfeiting his wages for one whole month, and himselfe to be forbidden another month and a half from entering into the Kings Palace.

It is a very hard matter, to follow ordinarily the deceitfull practices of cheating still, or skilfull coynage, without the discredit of a mans good name, by the mark of reproach, or badge of open infamy.

The fame or good name of a man is no sooner in question, then when he is known to be a common *Gambler*. It is no freedom to be licentious, nor liberty to live idly.

Such game is to be abhorred wherein wit sleepeth, and idleness with covetousness is only learned.

The gain which will hurt any party in play, should be bestowed upon the poor, to wit, and then both the Gamesters, as well the winner as the loser, might be equally punished, &c.

A. Mellis

Aurelius Alexander, Emperour of Rome, made a Law, that if any man was found playing at the Dice, he should be taken for a frantick, or as a foole naturally, which wanteth wit and discretion to govern himself.

The same Emperour likewise after the promulgation of the fore-said law, counted Dice-players no better then thieves and extortioners.

Gaming at Cards and Dice, are a certain kinde of smooch, deceitfull, and sleighty theft, whereby many are spoiled of all they have.

Who will not think him a light man, of small credit, that is a dice-player or a gambler?

How much cunninger a man is in gaming and dice-playing, so much the more is he corrupted in life and manners.

Justinian made a Law, that none privately or publicly should play at Dice or Cards.

Old mens gaming is a privilege for young men.

The Devil was the first inventor of Dice and Gaming.

Dicing Comedians bring often tragickall ends.

Plato seeming to commend Table-play, compareth it to the life of man; as an evill chance may be holpen by cunning play, so may a bad nature be made better by good education.

Cicero in the Senate house put *Antonius* to silence, in saying he was a Dicer.

Dicing belitteth the gravity of a Magistrate, not the honour of a Gentleman, for that the game is loaded with dishonest practices, and the tolls with unquiet passions.

As a dead carcasie in an open field is a prey for many kindes of Vermin, so a plain minded man, is an abused prey for all sorts of flatterers.

In Turkey he is noted of great shame, that is found playing for money, and grievous penalties are appoin-

appointed for punishment, if he return to it again.

The Lydians were the first inventors of gaming; when their Countrey was brought into great necessity for want of victuals, to the end that by playing they might finde some mean to resist and sustain hunger the better.

Horace avoucheth in his time, that Dice-playing was forbidden by their Law.

Leu the eighth King of France made a law, that all sports should be banished his realme except shoo-ting.

Cyrus, to punish them of *Sardinia*, commanded them to passe away their time in playing and banquetting; thereby to render them lesse men, and keep them from rebellion.

Ar. aleatoria, dum aliena concupiscentia sua profundit, patrimonii nullam reverentiam tenet.

Est ars mendaciorum, perjuriorum, furiorum, litium, invidiarum, homicidiorumque mater, est vix malorum demonum inventum, que exciso Asia regno inter Europa ubi manebat, varia sub specie migravit ad Graecos.

Of Covetousnesse.

Defin. covetousnesse is a vice of the soule, whereby a man desireth to have from all parts without reason, and unjustly with-holdeth that which rightly belongeth unto another body: it is also a sparing and rigourinesse in giving, but open handed to receive whatsoever is brought, without conscience, or any regard whether it be well or ill attained.

The property of a covetous man, is to live like a Begger all dayes of his life, and to be found rich in money at the houre of his death. Archim.

Gain gotten with an ill name is great losse.

aliquis

2. 11

Cofe-

Covetous men little regard to shorten their lives, so they may augment their riches.

Treasures hoorded up by the covetous, are most commonly wasted by the prodigall person.

He that covereth riches, is hardly capable of good instruction, *Platin.*

It is an hard matter for a man to bridle his desire, but he that addeth riches thereunto is mad.

Covetousnesse is a vice of the soule, whereby a man desireth to have from all parts without reason, and unjustly withholdeth that which belongeth to another, *Arist.*

Covetousnesse is sparing in giving, but excessive in receiving.

Covetousnesse is a blinde desire of good, *Lac.*

Unto a covetous man the obtaining of that he would, is alwayes unto him the beginning of the desire of having.

Covetous men scrape together like mighty men, and spend like base, mechanicall, and handy-crafts men.

Covetous men are compared to Rats and Mice, that are in golden Mines, which cate the golden ore, and yet nothing can be gotten from them but after their death.

Gold is called the bait of sinne, the snare of soules, and the hook of death; which being aptly applyed, may be compared to a fire, whereof a little is good to warm one, but too much will burn him altogether.

It is better to be the sheep then the soane of a covetous man, *Diog.*

Pertinax being advanced to the degree of Emperour, did not forget his niggardlinesse, but parted Lettice and Artichokes into two, that the one halfe might be for his Dinner, and the other for his Supper.

Dionysius the elder, being advertised of one that had hidden great store of money, commanded him upon pain of death to bring it to him; which he did, although not all, but with the remainder dwelt in another place, and bestowed it upon an inheritance; when **Dionysius** heard thereof, hee sent him that which hee took from him, saying, *Now thou knowest how to use riches, take that I had from thee.*

The Chariot of Covetousnesse is carried upon foure wheelles of Vices: Churlishnesse,aine covrage, contempt of God, and forgetfulness of death; drawn by two horses, called Greedy-to-catch, and Hold-fast; the Carter that driveth it, is Desire-to-have, having a whip called Loth-to-forgoe.

A covetous man is good to no man and worst friend to himselfe.

A covetous man wanteth as well that which he hath as that which he hath not.

He that coveteth much, wanteth much.

There is greater sorrow in losing riches, then pleasure in getting them, *Pub.*

Covetousnesse is the root of all evill, from whence doe proceed, as from a fountain of misthap, the ruine of Common-weales, the subversion of Estates, the wrack of Societies, the stain of Conscience, the breach of amity, the confusion of the minde, injustice, bribery, slaughter, treasons, and a million of other mischievous enormities, *Aurel.*

All vices have their taste, save onely covetousnesse.

The gain of gold maketh many a man to lose his soule.

A covetous man passeth great travels in gathering riches, more danger in keeping them, much law in defending them, and great torment in departing from them.

Cove-

Covetousnesse is the mother of poverty.

The excuse of the covetous man, is, that he gathereth for his children, *Apostolus.*

The covetous minded man, in seeking after riches, purchaseth carefulnesse for himselfe, envy from his neighbours, a prey for Theeves, perill for his Person, damnation for his Soule, curses for his Children, and Law for his Heires.

A covetous rich man in making his Testament, hath more trouble to please all, then himselfe took pleasure to get and possesse all.

A covetous mans purse is called the Devils mouth.

We feare all things like mortall men, but we desire all things as if we were immortall, *Sene.*

Covetousnesse in old men is most monstrous; for what can be more foolish, then to provide more money and victuals when he is at his journeyes end?

Covetousnesse is a disease, which spreadeth thorow all the veines, is rooted in the bowels, and being inveterate, cannot be moved, *Tully.*

To flye from covetousnesse, is to gaine a Kingdome.

Gold guides the Globe of the Earth, and Covetousnesse runs round about the world.

Most covetous is he which is carefull to get, desirous to keep, and unwilling to forgoe.

By liberality mens vices are covered, by covetousnesse laid open to the world, *Aug.*

A covetous mans eye is never satisfied, nor his desire of gain at any time sufficed.

The Gluttons minde is of his Belly, the Leacher of his Lust, and the Covetous man of his Gold, *Str.*

The covetous man is alwayes poore, *Aurel.*

Ardere res licet est, opibus non fructare moris.

Ex tam tot Cruesos viceris esse Nautam.

Plaque adeo solus ferrum mortemque timere

Auti nescit apor: perant discrimine nullo

Amisse leges, sed pars vilissima rerum

Certamen movisti apor.

Of Usury.

Defin. *Usury of the Hebrews is called biting: it is an unlawfull gain got by an unlawfull mean, and that cruelty which doth not onely gnaw the debitor to the bones, but also sucketh out all the blood and marrow from him, ingendring money of money, contrary to nature, and to the intent for which money was first made.*

Usury is compared to fire, which is an active and insatiable Element, for it burneth and consumeth all the wood that is laid upon it: so the Usurers, the more he hath the more he desireth, and like Hell gates he is never satisfied.

An Usurer is a filching and corrupt Citizen, that both stealeth from his neighbour, and defraudeth himselfe.

The intent of Usury bewrayes the crime.

Usury is the Nurse of Idlenesse, and Idlenesse the mother of evils.

Amasis King of Ægypt made a Law, that the Pretor should call every one to account how they lived, and if by Usury, they should be punished as Malefactors.

There was a Law among the ancient Grecians and Romanes which forbade all Usury, surmounting one penny from an hundred by the year, and they called it *Nucian* Usury.

This Law was since that, brought to a half-penny a yeare among the Romanes, and not long after Usury was clean taken away, by the Law of *Cicilia*, because of usuall seditions which rose through the contempt of Laws concerning Usury.

Usury

Usury makes the Nobleman sell his Land, the Lawyer his *Justinian*, the Physician his *Galen*, the Soldier his Sword, the Merchant his Wares, and the World his Peace.

Money engendreth Money, contrary to nature.

An Usurer is a more wicked man then a Thief, who was condemned but in double as much, *Cato*.

Usury is an ancient mischief, and cause of much civil discord.

A little lewdly come by, is the losse of a great deale well gotten.

Usury is like a Whirle-pool, that swalloweth what soever it catcheth, *Crater*.

He that with his Gold begets Gold, becomes a slave to his Gold.

Inordinate desire of wealth is the spring of Usury, and Usury subverteth credit, good name, and all other vertues.

Covetousnesse seeketh out Usury, and Usury nourisheth covetousnesse.

An Usurer can learn no truth, because he loatheth the truth.

Usury taketh away the title of Gentry, because it delighteth in ignobility.

Usury oftentimes deceives the belly, and altogether lives carelesse of the soules safety.

As the greedy Ravens seek after carrion for their food so doth the covetous Usurer hunt after colpe to fill his coffers, *Philo*.

No kinde of people in the world are so notorious liars, nor use so much to falsifie their faith in all practices as Usurers, *Plut*.

Appian in his first book of civill wars, writeth, that by an ancient law at Rome, Usury was forbidden upon very great pain.

As he which is stung with an Asps dyeth sleeping ;

So sweetly doth he consume himselfe which hath borrowed upon Usury.

An Usurer is more dangerous then a theefe, *Cato.*

Usury is most hated of those whom she doth most pleasure.

Usury maketh those that are free-borne bond-slaves, *Publius.*

Usury is the manifest signe of extreme impudency *Chrys.*

To be an Usurer, is to be a man-slayer, *Cato.*

Usurers were not suffered to enter the Temple of sparing and well ordered expence.

The Ægyptians and Athenians, seeing the error of covetous Usury to take footing in their Provinces, by approved judgement concluded, that by no instrument, plea, execution, or other meanes in Law, a body might bee detained, the originall being for corrupt gain.

In Thebes it was by straight order forbidden that any man should be put in office, which in ten yeares before the election had practised any unlawfull chaffering.

By Usury, money is brought forth before it bee gotten.

Usury is the daughter of Avarice and Ambition.

The more wealth that an Usurer winneth by his extortion, the more doth the sin of covetousnesse daily corrupt his conscience.

The ill-gotten gain that commeth by Usury, brings with it contempt, many curses, and infamy.

He that liveth by the losse of the poore, meriteth the plague of God for his punishment.

Turpia lucra.

Parvis, & velox inopes usura trucidat.

Non sunt facienda mala ut inde eveniant bona.

Defin. Deceit or craft is the excessse of prudence, it is that which leadeth a man through wilfull ignorance, to oppose himself against that which he knoweth to be dutifull and honest, causing him under the counterfeite name of prudence, to seek to deceive those that will beleve him: This vice is the chiefest cause of ambition and covetousnesse, which most men serve in these dayes, but above all things it is an enemy to Justice, and seeketh by all meanes to overthrow the truth of-
fect thereof.

Craft most commonly is repayed with craft, and he that thinketh to deceive another, is manytimes deceived himselfe.

The craftier and subtiler a man is, the more he is to be suspected and hated, as one that hath lost all credit or goodnesse, Cic.

All knowledge levelled from Justice, ought rather to be called craft then science.

It is more wisdom sometimes to dissemble wrongs, then to revenge them.

The difference between craft and willnesse, is, the one is in dexterity of wit naturall, the other is gotten by experience.

A mans look is the gate of his minde, declaring outwardly the inward deceit which the heart containeth, Livius.

He that never stutts, is never deceived.

Our negligence maketh subtle shift presume, where diligence prevents false deceit.

The serpent hidden in the grasse, stingeth the fowle, and a deceitfull man under shew of honesty, oftentimes deceiveth the simple.

There is nothing that sooner deceiveth the minde then hope, for whilst our thoughts feed on it, we suddenly and assuredly lose it.

The

The man most deceitfull, is most suspectfull.
It many times fals one, that what the heart craftily
thinketh, the looks deceitfully betray, *Leo*.

The deceitfull are like the Chamelion, apt to all ob-
jects, capable of all colours; they cloak hate with ho-
liness. Ambition with good Government; Flattery
with Eloquence; but whatsoever they pretend, is di-
shonesty.

Deceits are traps to catch the foolish in.

When there is a shew of some likelihood of truth in
a lye, then are we soonest deceived by subtilty.

Light heads and sharp wits, are most apt to deceive
others by false tales.

It is a point of dishonesty in a man to make shew of
one thing, and doe another.

The Lawyers call that Covin, when to deceive
another, a man maketh semblance of one thing, and
yet notwithstanding doth the cleane contrary.

Frederick the Emperour desired, that his Counsell-
ers would at the entering in of his Court lay aside all
deceit and dissembling.

Speech is but a shadow of deeds, and there ought to
be such an unity, that there be found no difference at
all; for it is a great deceit, to speak otherwise with our
tongue, then we meane with our heart, *Petrus*.

The Emperour *Pertinax* was surnamed *Chrestologus*,
that is to say, well speaking, but ill doing.

Fortunes gifts are meere deceit, *Seneca*.

Wonder not that thou art deceived by a wicked
man, rather wonder that thou art not deceived, *De-
mosthenes*.

It is no deceit to deceive the deceiver.

Falshood hath more wit to devise, then truth,
Plinius.

He is not worthy to sinder the truth, that deceitfully
seeketh her, *Hier.*

It is more impious to be deceitfull, then to conceale the truth. Hier.

Deceit is a dangerous enemy to truth.

Alexander said to Antipater, that outwardly he did weare a white garment, but it was lined with purple.

The deceitfull mans speeches, may be likened to the Apothecaries painted pots, which carry the inscription of excellent drugs, but within them there is either nought available, or else some poyson contained, Hier.

Alexander being counsell'd by Parmenio, to seek the subversion of his enemies, by craft and subtilty; answered, that his estate would not suffer him so to doe: but if he were Parmenio he would doe it.

All deceits are proper to a base and bad mind, but to be detested of an honest man.

The answers of the Oracles were alwaies doubtfull, and full of deceit.

He is worthy to be abhorred, which beareth his brains to work wickednesse, and seeketh by subtilty to bring other men to misery.

A deceitfull man chuseth hypocrisie and dissimulation for his companions.

Sic avidus fallax indulget piscibus bamus:

Callida sic stultas decipit esta seras.

Grave est malum omne quod sub aspectu latet.

Of Lying.

Defin. Lying is a false signification of speech, with a will to deceive; a sickness of the soul, which cannot be cured but by shame and reason: it is a monstrous and wicked evil, that filthily profaneth and defileth the tongue of man, which of God is otherwise consecrated, even to the truth, and to the utterance of his

praise. Take heed of a liar, for it is time lost to be led by him; and of a flatterer, for it is meer death to believe him.

Lying.

Lying is a mischiefe of iustice, turning topsy turvie all humane society, and the amity due unto our neighbour, *Aug.*

As certaine it is to find no goodnesse in him that useth to lie, as it is sure to find no evill in him that telleth truth.

The lyar is double of heart and tongue, for he speaketh one thing and doth another.

From truth deprevated are ingendred an infinite number of Absurdities, Heresies, Schismes, and Contentions, *Socrates.*

The Thief is better then a man accustomed to lie.

In Almane, a lie hath been alwaies extremely hated and shunned, as it were a plague: and bastards could never obtaine the price of any Occupation whatsoever, nor take degree in any Art or Science, *Xen.*

Thou canst not better reward a Liar, then in not beleeveng what he speaketh, *Arist.*

Within thy self, behold well thy self; and to know what thou art give no credit to other men.

Pope *Alexander* the Sixth never did what he said, and his son *Borgia* never said what he meant to do, pleasing themselves in counterfeiting and dissembling, to deceive and falsifie their faith, *Gue.*

It is the property of a lyer to put on the countenance of an honest man, that so by his outward habit, he may the more subtilly deceive, *Bias.*

Lying is contrary to nature, aided by reason, and servant or hand-maid to truth.

As the wormes doe breed most gladly in soft and sweet woods, so the most gentle and noble wits inclined to honour, are soonest deceived by Lyes and flatteries.

Through a Lie *Joseph* was cast into prison, and *St. Chrysostome* sent into banishment.

All kind of wickednesse proceedeth from lying, as

all goodnesse doth proceed from truth, *Chilo.*

The Egyptians made a Law, that every Lyar should be put to death.

The shame of a Lyar is ever with him.

A Lye is not capable of pardon, *Ken.*

Lyars onely gaine this, that albeit they speak the truth, yet shall they never be believed.

Lying is contrary to nature, ayded by reason, and servant or handmaid to truth, *Plotin.*

The Scythians and Garamans followed the same Law, and condemned them to death that prognosticated any false thing to come.

The Persians and Indians deprived him of all honour and further speech that lyed.

Cyrus told the king of Armenia, that a lie deserved no pardon.

The Parthians for lying became odious to all the world.

There is no difference between a lyer and a forswearer; for whosoever (saith *Cicero*) I can get to tell a lie, I may easily intreat to forswear himself.

An honest man will not lie, although it be for his profit.

Lying in doctrine is most pernicious.

He that dare make a lie to his father, seeking means to deceive him, such a one much more darts to be bold to do the like to another body.

Lyars are the cause of all the sins and crimes in the world, *Epistetus.*

A Lyar ought to have a good memory, lest he be quickly found false in his Tale, *Pliny.*

It is a double lie, for a man to belie himself, *Stobaeus.*

A lie is the more hateful, because it hath a similitude of truth, *Quintilian.*

All Idolatry, Hypocrisie, Superstition, false Weights, false Measures, and all cozenages, are called lying, to the

the end, that by so deformed a name we should the rather eschew them.

A good man will not lie although it be for his profit, *Cicero*.

Alexander would consent to nothing but truth, and *Philip* his father to all kind of falsehood.

Old men and Travellers lie by authority.

It is wickednesse to conceal the fault of that which a man selleth, *Lactantius*.

Lying in a Prince is most odious, *Her.*

Si quis ob emolumentum suum cupidius aliquid dicere videntur, iis credere non convenit: falsum maledictum est malum mendacium.

Of Drunkennesse.

Defin. Drunkennesse, is that vice which stirreth up lust, grief, anger, and extremity of love, and extinguisheth the memory, opinion, and understanding, making a man twice a child, and all excesse of drink and drunkennesse.

THe ancient Romans would not suffer their wives to drink any wine.

The crafty Wrafter (Wine) distempereth the wit, weakneth the feet, and overcometh the vitall spirits, *Arist.*

Wine burns up beauty, and hastens age.

Excesse is the work of sin, and drunkennesse the effect of riot, *Solon.*

Those things which are hid in a sober mans heart, are oft-time revealed by the tongue of a Drunkard.

Drunkennesse is a bewitching devill, a pleasant poison, and a sweet sin, *Aug.*

Drunkennesse maketh a man a beast, a strong man weak, and a wise man a foole, *Origen.*

Please bade drunken and angry men to behold themselves in a glasse.

The

The Scythians and the Thracians contended who should drink most.

Argon, the King of Illyrium, fell into a sickness of the sides, called the Plurisie, by reason of his excessive drinking, and at last dyed thereof.

Sobriety is the strength of the soule, Pyth.

Where drunkenness is mistresse, there secrecy beareth no mastery.

Wine and women cause men to dote, and many times put men of understanding to reproof.

Cleio, a woman, was so practised in drinking, that she durst challenge all men and women whatsoever, to try masteries who could drink most and overcome the rest.

The Vine bringeth forth three Grapes, the first of pleasure, the second of drunkenness, the third of sorrow.

Philip King of Macedon making war upon the Persians, understood that they were a people which abounded in all manner of delicate Wines, and other wastfull expences; whereupon he presently retired his Army, saying, It was needlesse to make war upon them, who would shortly overthrow themselves.

Nothing maketh drunkenness to be more abhorred, then the filthy and beastly behaviour of those men, whose stomacks are overcharged with excess.

Steel is the glasse of beauty, Wine the glasse of the mind, Eurip.

Intemperance is a root proper to every disease, Plato.

Sickness is the chastisement of intemperance, Seneca.

A drunken man like an old man, is twice a child, Plato.

Drunkenness is nothing else but a voluntary madness.

The

The Glutton and the Drunkard shall be poore.

Wine hath drowned more men then the sea, *Puck*.

The first evill of drunkenness, is danger of Chastity, *Am.*

The Lacedemonians would often shew their Children such as were drunk, to the end they should learn to loath that vice.

Romulus made a Law, that if a woman were found overcome with drink, she should die for her offence; supposing that this vice was the foundation or beginning of dishonesty and whoredome.

Calisthenes being urged by one, to drink as others did at *Alexanders* feast, answered, that he would not; for, saith he, who so drinketh to *Alexander*, had need of *Asclepius*; meaning a Physician.

The Leopard, as many write, cannot be so soon taken by any thing as by Wine; for being drunk he falleth into the toils.

Wine, according to the saying of a late Writer, hath drowned more men then the Sea hath devoured.

Drunkenness is a monster with many heads, as filthy talke, fornication, wrath, murder, swearing, cursing, and such like.

There are two kinds of Drunkenness; one kind above the Moone, as a celestiall drunkenness, stirred up by drinking of heavenly drink, which maketh us only to consider things divine; the reward of vertue is perpetuall drunkenness, *Museus*.

Another kind of Drunkenness is under the Moone, that is, to be drunk with an excess of drinking, which vice ought of all men to be carefully avoided.

Wine is the blood of the earth, and the shame of such as abuse it.

Wine enflameth the liver, rotteth the lungs, dullerth the memory, and breedeth all sicknesses.

The Nazarites abstained from drinking of any Wine or strong drink. *Quid*

*Quid non christus designat? opera vultuque;
Spes jubet esse ratas, in quibus tendit iterum;
Solicite animas omni axima, ac docet artes.
Fecundi calices, quem non fecere disertum?
Cautella quem non in pauperate salubrum?*

Of Gluttony.

Defin. Gluttony or surfeiting is the sworn enemy to Temperance, Daughter to excess, and immoderate appetite: she is healths hate, and humanities blemish, lifes cockatrice, and the souls hell, except mercy wipe out the remembrance of so great a guilt.

Suffice nature, but surfeit not; supply the bodys need, but offend not.

Moderate diet in the wise mans Cognizance, but surfeiting Epicurisme is a fools chiefeſt glory.

To live well and frugally, is to live temperately, and shun surfeiting: for there is great difference between living well, and living sumptuously; because the one proceeds of Temperance, Frugality, Discipline, and Moderation of the soule, contented with her owne riches; and the other of Intemperance, Lust, and contempt of all Order and Moderity; but in the end the one is followed with shame, the other with everlast praise and commendation, *Plato*.

It is not the use of meat, but the inordinate desire thereof ought to be blamed, *Aug.*

Coniugency in meat and drink, is the beginning and foundation of skill, *Socrat.*

We cannot use our spirits well, when our stomacks are stuffed with meat, neither must we gratifie the body and entrailes onely, but the honest joy of the mind, *Cicero*.

The Hebrews used to eat but once a day, which was at dinner; and the Greeks in like manner had but

but one meale, and that was at Supper.

Sobriety retaineth that in a wise mans thoughts, which a Foole without discretion hath in his mouth.

The belly is an unthankfull beast, never requiting the pleasure done, but craveth continually more, then it needeth, *Crates*.

When we eat, we must remember we have two guests to entertaine, the Body and the Soule; whatsoever the Body hath, departs away quickly, but what the Soule receiveth, abideth for ever.

The wicked man liveth to eat and drink, but the good man eateth and drinketh to live, *Plut.*

A rich man may dine when he list, but a poor man when he can get meat, *Diog.*

The belly is the commanding part of the body, *Homer.*

It is a great fault for a man to be ignorant of the measure of his owne stomack, *Sen.*

As meat and drink is food to preserve the body, so is Gods Word the nourishment for the soule, *Greg.*

A vertuous Soule hath better tast of godly discourses, then the body hath of well relished meate.

The first draught that a man drinketh, ought to be for thirst; the second for nourishment, the third for pleasure, and the fourth for madnesse, *Anacharsis.*

Then is the mind most apt to comprehend all good reason, when the operations of the brain are not hindered by vapours, which excesse of feeding distempers it withall.

King *Cyrus* being asked by *Artabanus* (as he marched one day in War.) what he would have bought him for his supper? Bread (quoth he) for I hope we shall find some Fountain to furnish us with drink.

Wisdom is hindered through Wine, and understanding darkened, *Alphon.*

Nothing

Nothing can be more abject and hurtfull, then to live as a slave to the pleasure of the mouth and belly, *Salust.*

Diseases gather together within our bodies, which proceed no lesse of being too full, then being too empty; and oftentimes a man hath more trouble to digest meat then to get meat.

How hard a matter is it to preach abstinence to the belly, which hath no ears, and which will take no deniall, how ever the case standeth?

By gluttony more die, then perish by the Sword.

Gluttony stirreth up lust, anger and love in extremity, extinguishing understanding, opinion and memory, *Plato.*

Gluttony fatteneth the body, maketh the mind dull, and unapt; nay, which is worse, undermineth reason.

Wine hath as much force as fire: so loose as it overtaketh one, it dispatcheth him, it disloseth the secrets of the Soule, and troubleth the whole mind.

Homer approving that the Gods die not, because they eat not; alludeth that eating, and drinking, doth not only maintain life, but are likewise the cause of death.

We are sick of those things wherewith we live: for there is no proper and peculiar seed of diseases, but the corruptions of those things within us which we eat, and the faulces and errors we commit against them, *Plato.*

Socrates inviting certain of his friends to a Feast; was reproved for his slender provision; whereto he answered; If they be vertuous there is enough, but if they be not, there is too much.

They which are addicted to bodily service, not tending for the good of the mind, may well be compared to Fools, that depend more upon Opinion then Reason.

It is old Proverb, much meat, much malady.

Intemperance is a root proper to every disease.

He that too much pampereth himself, is a grievous enemy to his own body.

Vessels being more fully fraught then they are able to carry, do sink; so sureth it with such as eat and drink too much.

By surfeiting many perish, but he that dieteth himself prolongeth his life.

Excesse came from Asia to Rome, Ambition came from Rome to all the world.

Glucony causeth innumerable maladies, and shortens mans life, Horace.

Surfeiting is the readiest means to procure sickness, and sickness is the chastisement of intemperate diet.

Cyprian being demanded how he attained to the number of an hundred and eight years, answered, he never having eaten or drunk any thing through pleasure.

Some were mistaken, mistaking some perils.

Of Conscience.

Defin. conscience or lust, is a desire against reason, a furious and insatiable appetite, which filleth all good motions in mans mind, and leaveth no place for virtue.

Lust is a pleasure bought with pains, a delight hatcht with distress, a content pallid with fear, and a sin finished with sorrow, De Witt.

Lust by continuance groweth into intemperancy.

Shame and infamy, waile continually at the heels of unbridled lust.

Lust is an enemy to the purse, a foe to the person, a canker

cranker to the mind, a corrosive to the conscience, a weakner of the wit, a belorner of the senses; and finally, a mortall band to all the body, so that thou shalt find pleasure in the path-way to perdition, and lustful love the load-stone to wrath and ruine, *Pliny*.

Lust in age is loathsome, in youth excessive; howsoever it is the fruit of idleness.

Lust enforceth us to cover beyond our power, to all beyond our name, and to die before our time.

Sensuall Vice hath these three companions, the first blindness of understanding, the second hardness of heart, the third want of grace.

Draco wrote such Laws against Incontinency, that he is said not to have writ them with ink, but rather to have signed them with blood.

The channels which Rivers long time have maintained, are hardly restrained from their course; and lust wherein we have been long plunged, is hardly purged.

Such things as mislead us in evil, or change our goodnesse to wickednesse, are either nourished or begot by lust.

Pleasure is the end of superfluity, *Plato*.

Adultery is called the injury of Nature.

Concupiscence is unseparably accompanied with the troubling of all order, with impudency, unseemlinesse, sloth, and dissolutenesse, *Plato*.

Our tongues most willingly call for those things, which our hearts most desire.

Chastity is a punishment to the incontinent, and labour to the slothfull, *Seneca*.

Adultery desireth no procreation, but pleasure.

Lust maketh a man to have neither care of his own good name, nor consideration of the name which his Posterity shall possess by his evil living.

This monstrous sin alreedy, murthereth and doeth the body,

body, weakning all the joynts and members; making the face bubbled and yellow, shortning life, diminishing memory, understanding, and the very heart.

Adultery is unlawfull Matrimony.

Adultery is hated even among beasts.

Lust is a strong tower of mischief, and hath in it many defenders, as needinesse, anger, palenesse, discordy, love, and longing. *Diog.*

Conscience doth injure, profane, and defile the holynes of the soule.

The Corinthians for their incontinency have been evill spoken of, for they were so unchast, that they prostituted their owne daughters to enrich themselves: Hence came the Proverb, It is not fit for every man to go to Corinth, for they paid well for their pleasure.

The Babylonians, Tyrrhenians, and Massilians, were greatly spotted with this vice; abusing their bowels in such monstrous sort, that they were deputed to live rather like beasts then men.

Meretrix non diffinita mari, quod das, deporat, quam abundat.

Hoc unum in ore perpetuo habent meretrices, Da mihi, equum. Affert mihi.

Of Sloth.

Defin. Sloth is a feare to endure labour, a desisting from the necessary actions both of body and mind: it is the hole which receiveth all the filthie channel of vice, and with that poisonous oyle infecteth and spoyleth the soule.

A Man being idle, hath his mind apt to all unchastnesse, and when the mind is voyd of exercise, the man is voyd of honesty.

Sloth riseth sometimes of too much abundance.

Prosperity engendreth sloth, *Ecclij.*

Sloth

Sloth turneth the edge of wit, but study sharpeneth the memory.

That which is most noble by nature, is made most vile by negligence, *Arist.*

Idleness is the onely nurse and nourisher of sensuall appetites, and the sole maintainer of youthfull affections.

Travell is a work that continueth after death.

Be doing alwayes somewhat, that the Devill finde thee not idle, *Hieron.*

Idleness is the sepulchre of a living man, *Au.*

Sloth is the Devils Cushion or Pillow, *Or.*

Idleness teacheth much wickednesse, *Bar.*

They that do nothing, learn to doe ill, *Cic.*

Idleness is the Moat, that forest and soonest infecteth the minde with many mischiefs.

Idleness is against Nature, *Cicero.*

The slothfull man sleepeth in his owne want, *Cicero.*

It is hard for him that will not labour to excell in any Art.

Idleness is the enemy of vertue, and the very train of all wickednesse.

Sloth loseth time, dulleth understanding, nourisheth humours, choketh the brain, hinders christ, and displeaseth God, *Galen.*

Sloth is the mother of poverty, *Senec.*

The Sluggard being nuzzled in Ignorance, soonest falleth into Atheisme.

The man that passeth his life slothfully without profit, ought to lose it without pitty.

Idleness maketh of men women, of women beasts, of beasts monsters, *Homer.*

Study begetteth study, and sloth encreaseth sloth, *Amb.*

Pythagoras gave his Disciples this precept; Take good

good heed that thou set not upon a busshell; meaning
that idleness ought especially to be eschewed.

Lust is quenched by labour, and kindled through
idleness.

The idle heart is moved with no prayers, *Caroline.*

The rich man if hee waste idle, will bee quickly
poore.

Idleness is security, and labour is cure.

In doing nothing thou leavest to doe ill, *Can-
nella.*

The kinde of contemplation tending to solitari-
nesse, is but a glorious title to idleness, *S. P. S.*

Sloth is a feare of labour to enslave.

It is not for a man of authority to sleep a whole
night, *Flower.*

In idleness, beware of idleness.

Sloth is the step-mother of Wisdom and Science,
Black-barbs.

Men are born to good works, whereof our soul may
serve for a sufficient and invincible proofe, seeing it is
never still, but in continuall motion and action, *Cis.*

Idleness decayeth the heart of the body, and no
man ought to hide his life, *Plut.*

Where nature hath been friendly, there is a certaine
vain opinion which causeth slothfulness, *Plaut.*

The Bees can abide no drones among them, but as
soon as any begin to be idle, they kill them, *Plut.*

The wise man idleness is his continuall labour,
Sen.

Carthage was overcome, and Rome by Idleness
came to ruine, *Aug.*

———— *Variam semper dat omnia mentem.*

*Ignorantia vitium est animosae parit, quod conseruit in
periculis, praesertim mortis. Arist.*

Of Presumption.

Defin. Presumption is a violent passion of will, and an utter foe to prudence: it is that affection which trusteth and exposeth the body to dangers, presuming onely upon vain hope and imagination, without either ground or reason.

HE that vaunteth of victory before he have won the field, may be counted more foolish then valiant, *Bias.*

Vain and light men love commonly that which is forbidden by reason, and love nothing more then to follow their sensuall appetites.

He that presumeth of his own strength is soon overcome, *Aug.*

A fault wilfully committed ought not to bee forgiven.

To flye from that we should follow, is to follow our own destruction.

Hardinesse without feare, is the sister of Folly.

Presumption is the mother of all vices, and is like unto a great fire, which maketh every one to retire back, *Aug.*

It is a great presumption to look for reverence of our elders, and to enioyne our betters to obedience, *Greg.*

To presumption belongeth correction, to correction amendment, and to amendment reward, *B. A.*

There is more hope of a Foole, then of him that is wise in his own conceit, *Salom.*

Take heed of rashnesse in resolution, and cruelty in Conquest; for the one is wilfull, and the other wicked: and as the first wants it, so the other shews a little grace; whose fruits are pernicious to reason, and torment in conscience.

He that presumes on that he knows not, may lose his honour for a humour, *Curtius.*

Presumptuous attempts bring bad ends.

A festered sore must have a searhing salve, and a shamelesse smile an open frown.

It is an impudent and presumptuous part, to commit any thing to the judgement of him that wanteth knowledge.

Ill successe comes of rash beginnings.

He that speaks of high things, having no experience of them, is like unto a blinde man that would lead and teach him the way which seeth better then himself, *Bis.*

It is a troublesome, dangerous, insolent, and proud enterprife, for a man to take upon him with a Pen to govern a Common-weale, and with a Prince to reason of his life.

He is not wise but arrogant, that dare presume unasked to give a Prince counsell.

He that presumeith to understand every thing, is thought to be ignorant in all things.

Every man presumeth on his own fancy, which maketh divers to leape short through want of good rising, and many shoot over for want of true aime.

He is very obstinate, whom neither reason, nor experience can perswade, *Chilo.*

Aspiring thoughts, as they are lofty, so are they perillous.

To strain further then the sleeve will stretch maketh the Arm bare; and to skip beyond a mans skill, is to leape, but not to know where to light.

That which in the devils was the cause of their fall, that in men was the cause of death.

The man that presumes to bee wise, let him not contend with him that is enflamed with wrath; for if he faile to follow counsell herein, he shall either have his head broken by the furious, or his heart galled by the detraction.

Where

Where men do all that they will, they indeed presume to do that which they should not, Cicero.

Presumption is the chief ground and cause of all variance, hatred and mischief.

Amongst the ambitious men of the world, presumption is a fury, and a continuall tempter.

The occasion why Leaven was forbid unto the Jews at the Feast of Easter, was to teach them to have a great care to keep themselves from pride and Presumption, into which they fell that held any good opinion of their own selves, and puffed themselves up therewith, as the dough is puffed with the leaven, Philo.

Men ought not to deferre the amendment of their life to the last houre, because the thiefe was saved; for as that was a president that none should despaire, so was it but one example, because none should presume.

He is too much presumptuous, that striveth to goe where another hath fallen, and too much unbridled, that searcheth not at all when others have perished before him.

Let him that thinketh he standeth, take heed lest he fall.

Nulla presumptio perniciosior quam de propria iustitia aut scientia superbire: O superba presumptio! O presumptuosa superbia! Aug.

Cum non sit nostrum quod sumus, quomodo nostrum est quod habemus?

Stultitia genus est, ut cum aliis debeas vite beneficium, tibi adscribas ornamenta virtutum.

Of Treason.

Defin. Treason is that damned vice hated of God and man; whereby perjured persons being bewitched, feare not to betray themselves, so they may either

betray others, or their country: it is the breach of faith and loyalty with God, their governors, and country.

They are deceived that look for any reward for Treason, *Curtius*.

The conflict with Traytors is more dangerous then open enemies, *Livius*.

Traytors are like Moths, which eat the cloth in which they were bred; like Vipers, that gnaw the bowels where they were born; like Wormes, which consume the Wood in which they were ingendred, *Agess*.

Treachery bath always a more glozing shew then the truth, and flattery displayes a beaver flaggethen faith.

No place is safe enough for a Traytor, *Amb*.

Once a Traytor, and never after trusted, *Li*.

Who will not with *Antigonus* make much of a Traytor, going about to pleasure him? but having his purpose, who will not hate him to the death?

Such as are Traytors to their Prince, and perjured to God, deserve no credit with men.

Treachery ought not to be concealed, and friends have no priviledge to be false.

Such as covet most bitterly to betray, first seek most sweetly to entrap, *Philip*.

Traytors leave no practice undone, not because they will nor, but because they dare not.

Victory is not so earnestly to be sought, as Treason so be shunned.

A good Warriour ought to commit the fortune of his Warre to the trust of his own vertue, not to the impiety and treason of his enemies.

Many men love the Treason, though they hate the Traytor,

Many

Many conspire valiantly, but end wretchedly.

Traitors have continuall feare for their headfellow,
care for their companion, and the sting of conscience
for their torment, *Mar.*

A light head, an ambitious desire, a corrupt con-
science, and ill counsell, soon breed a traitor.

Where the peoples affection is altered, the Traitors
purpose is prevented, *Bias.*

There are many Traitors in Common-wealths, whom
it is better to forbear then to provoke.

Of rash hopes proceed perillous ends, and of ex-
crable Treasons, damnable successe.

Traitors about the Thrones of Princes, are like
Wolves about the folds of Sheep.

One scabbed Sheep will infect a whole flock, and
one Traitor subvert the whole Monarchy.

He is worthily hated of all men, that beareth not a
faithfull heart to his Countrey.

No wise man at any time will trust a Traitor,
Tully.

*Nec colloquiorum de prætectu patris proditores
arbitrium tentantur, sicutque interlocutores, maxime ca-
vandum est.*

*Proditores urbium sapè ne ipsi quidem prodicionem
evadunt, sed ab hoste trucidantur.*

Of Desperation.

Defin. Desperation is a sorrowfulness without all
hope of better fortune, a vice which falsely shu-
doweth it selfe under the title of fortitude and
valour, and tickling the vaine humours of the
vain-glorious, carries them to ignoble and indif-
ferent actions, to the utter loss of their soules and
bodies.

Desperation is a double, single and small impenitence
hath no remission. It is better to be called a dastardly coward, then a
desperate carter.

Let no man despaire of Grace, although he repent
in his latter age: for God judgeth of mans end, and
not of his life past.

Desperation springeth from the ignorance of God,
Aug. show no man.

It is better to prolong our life in misery, then to
hasten our owne death without hope of mercy,
Lactant.

Love wanting desire makes the minde desperate, and
fixed fancy bereft of love, turneth into fury.

There is no offence so great, but mercy may pardon,
neither is there any thing so desperate, which time
cannot cure.

Desperate is the fruit of disordinate sinne, which
becomming his owne Judge, proves his owne execu-
tioner.

The feare of inevitable punishment, is the cause of
desperation.

Nothing doth more torment a man, then forsaking
hope.

Desperation preferreth profit before honesty.

Let no man despaire of that thing to bee effected,
which hath been done already.

Extream feare and danger makes cowards desper-
ately adventurous, and what persuasion could not
make constant, misery hath made desperate.

Resolution is grounded on honour, desperateness
on danger.

Fortune desperately attained, is as desperately lost,
and despaire suddenly entertained, is a token of a wret-
ched conscience.

Despaire comes of the feeblenesse of courage, and the lack of wit.

To him that is subject to passion, despaire is ever attendant.

He that is desperately inclined to his owne will, is ever most neer to the wrath of God.

Despaire leadeth damnation in chains, and violence lays claim to the wrath of God; *Bar.*

Despaire and revengē deprive men of the mercy of God, and cleane blotteth out the memory of their former deeds.

Of all the perturbations of mans minde, despaire is the most pernicious, *Livius.*

Many reading *Plato* his booke of the immortality of the soule, have laid violent hands upon themselves.

He that through the burthen of his sins breaks forth into desperation, wilfully refuseth the mercy of the Almighty.

When hope leaveth a man, feare beginneth to conquer him, *Plato.*

The soules first comfort, is to avoyd the fault, the next not to despaire of pardon.

Desperation is a certain death, *Aug.*

As he which without licence breaketh a Prison procureth his owne death; so in the World to come shall hee bee perpetually punished, which contrary to the will of God will set the soule at liberty, *Plato.*

*Vincitur haud gratis jugulo qui provocat hostem.
Qui nil potest sperare, desperet nihil.*

Of Heresies and Hereticks.

Defin. Heresie is a full and obstinate opinion grounded in the minde: the sister of ignorance, a professed enemy to all truth, presumptuously opposing it selfe against the Principles of Faith and true Religion.

A Fear the ascension of Christ into Heaven divers by the instigation of the Devill said, as *Simon* the Samaritane, and others who sought to seduce the people from the true faith they embraced, teaching and preaching Heresies, *Iustinus*.

Heretic strewth the plain and open way of truth with thorns and brambles.

Marcion heaping heresie upon heresie, said that *Cain*, the Sodomites, and the Egyptians, and all nations that have excelled in wickednesse, met Christ in hell, and by him were delivered, *Irenaeus*.

Montanus calling himself the Holy Ghost, he strangled himself, *Nicephor*.

The Valentinians said, that Christ took not flesh of the Virgin *Mary*, *Poly*.

The Church of Corinth was corrupted, not onely in manners, but also in doctrine.

Arius that arch-heretick, his bowels burst in sunder, *Theod*.

The Adamites, denominated from Adam, administer their Sacrament naked: they call their Church Paradise.

Abelites require such chastity in marriage, that they admit no copulation between man and wife. This Heresie was soon suppressed.

Origenists and *Sadduces*, deny the Resurrection.

Aquarius used not wine, but water, in the Sacrament.

If we follow our own imaginations, neglecting the truth, we renounce our salvation, and yerle our selves subject to Satan.

The Nicholaites maintain the community of their wives, *Kuf*.

Jerusalem was never without Hereticks; for within the seventh yeare of *Julian*, the greater part thereof was consumed with fire from heaven, the other destroyed by earthquake.

Ucho

Nestor denied *Mary* to be the Mother of *Christ*: after he was banished, his tongue was eaten up with worms, and he dyed miserably, *Euseb.*

They which through the dimmelle of their minde, and want of understanding, doe contemne the true and living *God*, doe please themselves with all manner of pestilent errors, *Ambr.*

Some not considering that clear and heavenly light, which cometh from *God*, they fall into the gulf, and sink to the bottom of that most foule and filchy puddle of all false Opinions, Errors, Heresies, and worshipping of false gods, *Ambr.*

An heretick doth corrupt the sincerity of the Faith and Doctrine of the Apostles, *August.*

A schismatick, although he sin not at all against the pure Doctrine and sincere faith, yet he rashly separateth himselfe from the Church, breaking the bond of unity, *Aug.*

If Cockle appears in the Church, yet ought neither our faith nor charity be letted; we must rather learn to be good Corn, *Cyp.*

While some men alwayes take to themselves a further dominion then peaceable justice requireth, they perish from the Church; and while they proudly lift up themselves, blinded with their owne presumption, they are bereft of the light of the truth, *Cyp.*

The Church oft placed amidst much chaffe and sodde, suffereth many things; and yet whatsoever is either contrary to faith or good life, she alloweth not, neither holds she her peace, neither doth she it.

De nucleo olive, intus optima et succosissima, circumfusa et uva caprificus exurgit; ita et haec res de nostra fructificaverunt non nostra degeneret veritatis gratia commendatio silvestres. Tertul.

Omnia

Omnia hereticorum dogmata inter Aristoteli &
Chrysostomi spiritus sedem habere & regnum reperimus. Hiero-
nymus.

Of Devils.
Devils are our tempters to sinne, blasphemy, and
all other evils: they that stand in feare of God, take
pleasure in that which displeaseth them.

THe devill labours to deceive man, and greatly en-
vies that any should be saved.

Satan is a subtle fisher, and useth great cunning in
casting of his net, and searcheth out the vein of waters
wherin every man is delighted, Basil.

The Devill by degrees worketh the destruction of
man.

Christ fisheth with an angling rod, and catcheth but
a few: the devill with a broad net, and draweth up
multitudes, Chrys.

The devils bait is sweeter then Christs, and that is
the cause he taketh so many, Hier.

Christ fishing took foure, Simon, Andrew, James,
and John: the devill walking by the sea of this world,
may in as little space catch foure thousand.

Through the envy of the devill sin entered into the
world.

The devill was the first author of lying, the first be-
ginner of all subtle deceits, and the chiefe delight in
all sinne and wickednesse, Philo.

Divers spirits were wont to deceive people, either
by mis-leading them in their journeyes, or murdering
them in their sleeps, Psellus.

The Devils, not able to oppose God, in himselfe,
mislead him in his members, Aug.

The Devill entangled youth with beauty, the usurer
with gold, the ambitious with froward looks, the lead-
ed by false doctrine.

The

The Devill oft-times speaks truth in Oracles, to the intent they might shadow their falshoods the more cunningly, *Lactan.*

The Devils (as being immortall spirits, and exercised in much knowledge) seem to work many things, which in truth are no miracles, but meer works of nature.

All the great power of Devils, proceedeth from the just indignation of God, who by such whips chastiseth the wicked, and exerciseth the good.

The Devils have divers effects, the one troubles the spirit, the other molesteeth the body; some insinuate and steal into our hearts, where depraved desires are ingendred; or else into our understanding, to hinder the use and office of reason.

The power of God, and not the Devill is to be feared, *Greg.*

The invisable enemy is overcome by faith. The Devils have will to hurt, but they want power, *Aug.*

The Devill is overcome by humility.

The Devill is strong against those that entertain him, but weak against those that resist him, *Aug.*

From evill spirits proceedeth Art magicke, whereby the slavish practisers of that damnable Art, by many false miracles deceive the simple, and confound themselves.

He that giveth his word to the Devill, breaketh his bond with God, *Luther.*

The Devill, temptation, and sin, were the occasions of mans fall.

The hearts of the Reprobates contain as many Devils as unchast thoughts, *Greg.*

The Devill in the last day shall rise against us in condemnation, for that he hath been more carefull to get souls then we to save them, *Bernard.*

The

The Devill doeth easily hit with his arrows the proud men of this world, but the humble he misseth. The Archer sooner doth hit a great mark than a little one,

The Devill is to some a Lyon, to some an Ape,

The Devill ceaseth to tempt them whom he hath already won.

The Devill, though he seeth not our thoughts, yet by outward signes he many times doth know them, as by our words.

The Devill is the father of lies, and the chief author of all deceit.

The Devill tempteth the righteous one way, and the wicked another way, Greg.

The Devill presents before us many vaine delights, to the intent he might the better keep our mind from godly meditation.

What sin forever hath been by man at any time committed, was first by the Devill invented.

The Devill first accuseth us of our evill words, next of our evill works, lastly, of our evill thoughts, Greg.

Christus Leo dicitur, propter fortitudinem; Agnus, propter innocentiam; Leo quod iuvissim, Agnus quia mansuetus. Ipse Agnus percussit vici Leonem, qui circumvenit quoniam, quam devorat; Diabolum Leo dicitur feritate, non virtute, Aug.

Of Hell.

Defin. Hell is in all things contrary to Heaven; it is a place of torment, misery and desolation, where the wicked shall endure the justest judgement of pain for their offences.

Z As the Scoticke taught, That the places of the Reprehens were separate from the righteous, the

the one being pleasant and delectable, the other dark, some and damnable.

Hell is the Hold of horror, distresse, and misery, the Cell of torment, grief, and vexation.

The losse of Heaven is to the damned more grievous then the torment of Hell, *Chrys.*

Hell is the land of darknesse.

In Hell all torments are not alike, *Aug.*

Woe be to him, that by experience knoweth there is a Hell, *Chrys.*

Hell is the place of punishment, which God hath reserved for the Reprobates.

In Hell is no order, but a heap and Chaos of confusion.

The wretches in Hell have an end without end, a death without death, a defect without defect: for their death liveth continually, and the end beginneth alwaies, and the defect can never faile.

Hell is every where, where Heaven is not.

The torture of a bad conscience, is the hell of a living soule, *Calvin.*

Good men have their hell in this world, that they may know there is a Heaven after death, to reward the vertuous; and wicked men escape torments in this world, because they shall find there is a judgement to come, wherein the wicked shall have punishment, according to the number of their offences, *Lactantius.*

They that beleeve in Christ, have already overcome sin and Hell.

To them that are enamoured of the world, the remembrance of Hell is bitter.

The image of our sins represents unto us the picture of Hell.

Hell like death is most uncertaine, and a place of punishment most assured.

Hell is compared to the Labyrinth, which *Dedelius* made,

made, whose entrance is easie, but being once in, it is not possible to returne.

He that tempted Christ, will never spare men,
Bernard.

If thy mind be not moved with the fire of Heaven,
take heed lest thy soule feel the flames of Hell.

Hell that is known no where, is every where; and
though now never so private, yet in the end it will be
most publike.

Envy is a picture or resemblance of Hell,
Death holdeth his Standard in Hell, which is called
the land of death.

*Inferna locus est sine mensura, profunditas sine fundo,
plenus ardoris incomparabilis, plenus fatoris intolera-
bilis; ibi miseria, ibi tenebrae, ibi horror aeternus, ibi
nulla spes boni, nulla desperatio mali.*

Noctes atque dies patet atri janua Ditis.

FINIS.

The Names of all the Christian and Heathen Authors in this Booke.

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Archimedes.
Alianus.
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Aristippus.
Anaxagoras.
Alexan. Severus.
Anselme.

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Boetius.
Bullinger.
Bodinus.
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Bacon.
Beza.
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C
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E
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Epictetus.
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G
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Solust.

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Silius Italicus.

Sapboyles.

Verka.

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V-J

Vigetius.
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X.

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Z **EN.**

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